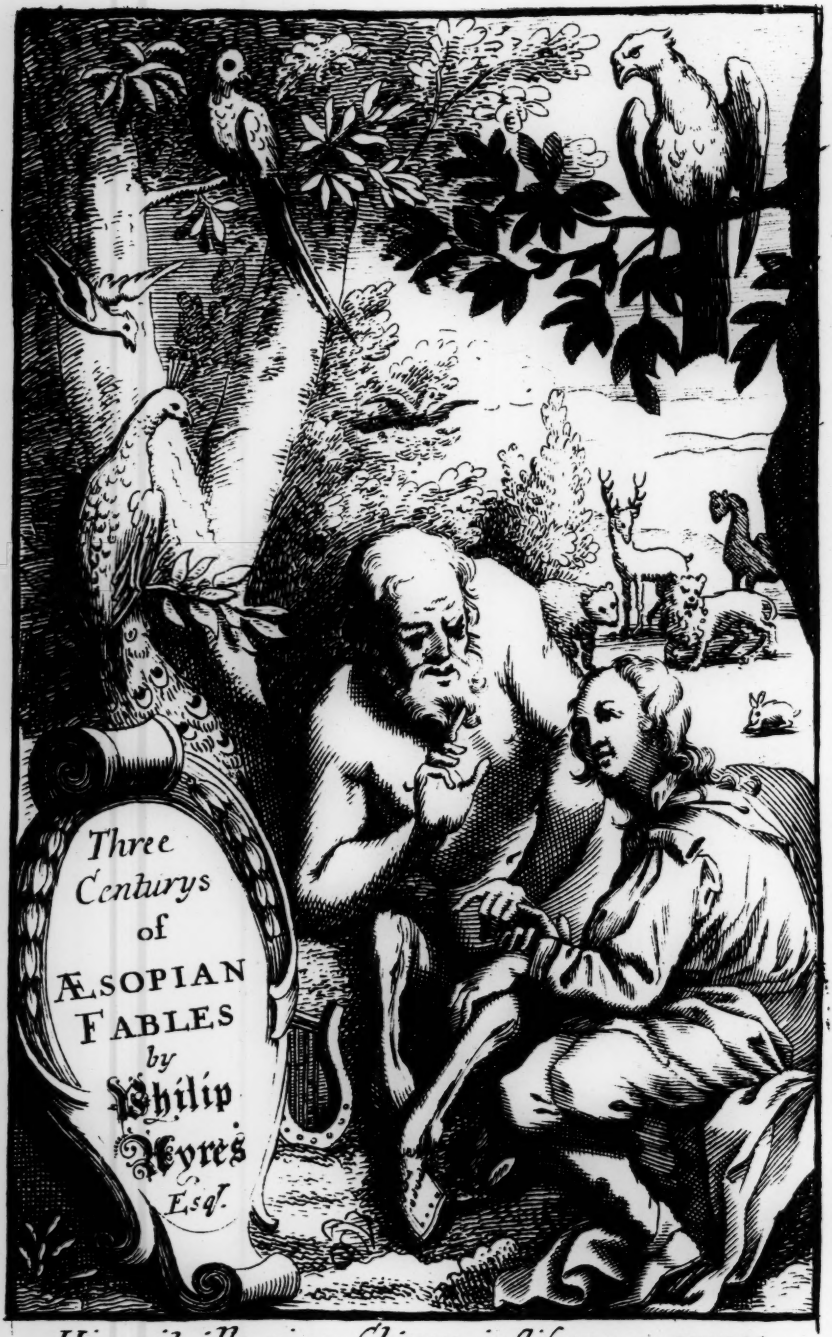
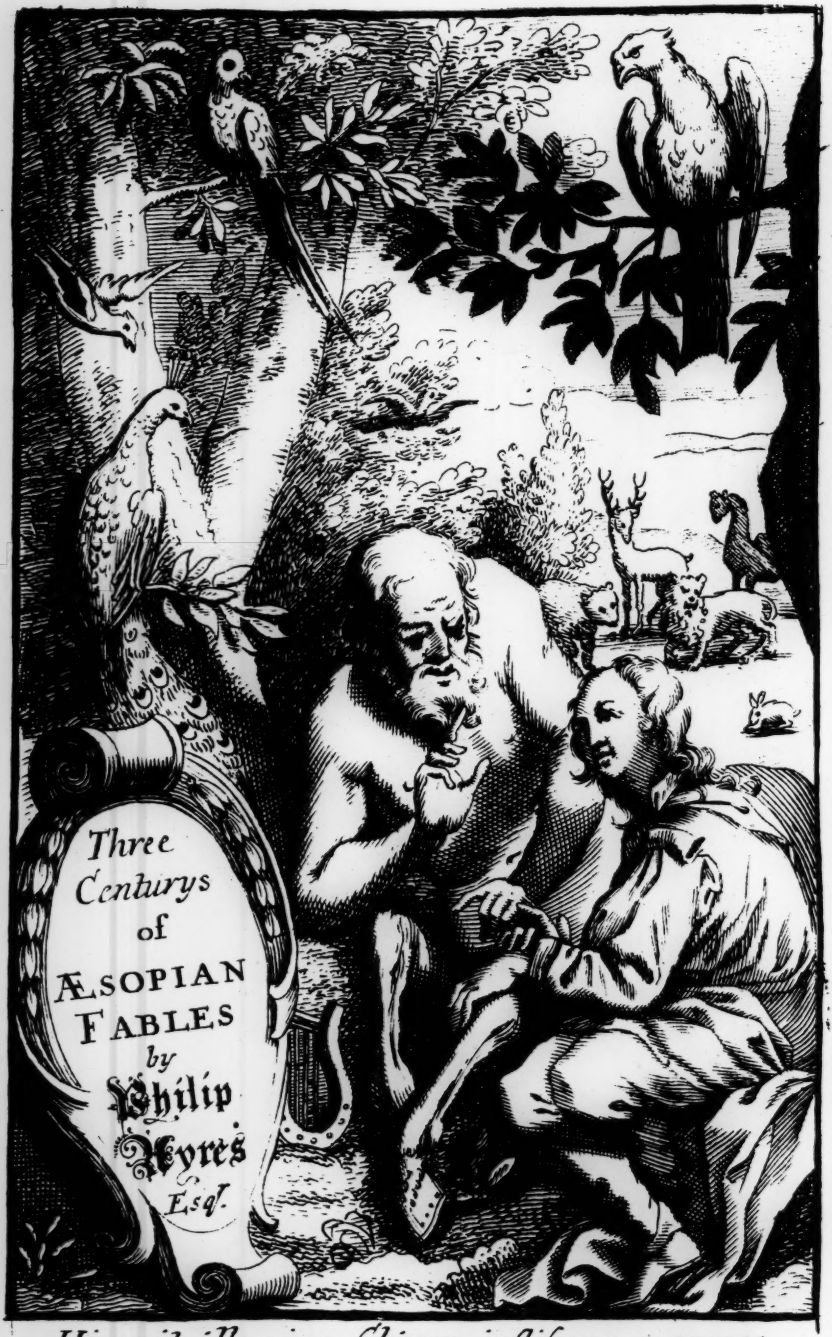


Hic erit ille pius Chiron justissimus omnes
Inter nubigenas, et magni Doctor Achillis.
Germ: in Arat.

Printed for Tho: Hawkins in George yard in Lombard street.



Hic erit ille pius Chiron justissimus omnes
Inter nubigenas, et magni Doctor Achillis.
Germ: in Arat.

Printed for Tho: Hawkins in George yard in Lombard street.

Mythologia Ethica:

OR,

Three Centuries

OF

ÆSOPIAN FABLES.

In *Engliſh* Proſe.

Done from

Æſop, *Phædrus*, *Camerarius*, and all other Eminent Authors on this Subject.

Illuſtrated with Moral, Philoſophical, and Political Precepts. Alſo with Aphoriſms and Proverbs, in ſeveral Languages. And adorned with many Curious Sculptures, Cut on Copper Plates.

By *Philip Ayres*, Eſq;

Cervius hæc inter, vicinus garrit aniles
Ex re Fabellas. Nam ſi quis laudat Arelli
Sollicitas ignarus opes, ſic incipit : Olim
Ruſticus urbanum Murem Mus paupere fertur,
Accepiſſe cavo, &c.------ Hor. 2. L. Serm. 6. Sat.

LONDON:
Printed for *Thomas Howkins*, in *George-Yard*, in *Lombard-ſtreet*. MDCLXXXIX.

Ga 10.56.23*

HARVARD COLLEGE
JAN 25 1915
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Subscription fund

Licenſed,

Sept. 27. 1688.

Rob. Midgley.

TO MY
HONOURED and LEARNED
KINSMAN and FRIEND
Mr. *LEWIS MAYDWELL.*

SIR,

THE Dedicating of Books to Noblemen, is either Ambition in the Author, to adorn the Front of his Work with Illuſtrious Titles; or a counterfeit begging their Patronage and Protection; or elſe an acknowledgment of Favours received from them. I am

not guilty of the firſt, nor have I flattered my ſelf with the ſecond, but I have made uſe of the laſt, to expreſs in ſome meaſure, a ſence of the many Obligations I have to you. I confeſs I have been quarrelling with my Studies, that they have not afforded me ſomething of more value than a Tranſlation, as a Preſent to my Friend, who is ſo great a Maſter of Originals; yet this Anthology of Fables, for the Pains I have taken, in gathering and new modelling them, together with my Notes and Obſer-

Obſervations on them, deſerving a Title ſomewhat above that, cannot, I hope, be thought improper to be ſubmitted to your Judgment. I intended them for the benefit of ſuch as have not the Skill to ſearch for them in their ſeveral Languages, from whence I fetched them. The repreſenting of which pleaſant Ideas, to theReaders Fancy,being like the placing of Pictures before their Eyes, whereby more firm and laſting Impreſſions of Vertue may be fix'd in them, than by plain

Rules and Maxims. This was *Horace*'s Opinion, who in his Art of Poetry, ſays,

Segnius irritant Animos demiſſa per Aurem,
Quam quæ ſunt Oculis ſubjecta fidelibus.

I have alſo been very careful that the Subjects of my Fables ſhould be modeſt, grave, and accommodated to the beſt Precepts of Vertue and Wiſdom; wherein I have exploded all manner of indecencies, too imprudently

ly uſed by *J. Poggius* the *Florentine*, and ſome others; that ſo they might be more proper for Inſtruction of Youth, whoſe minds are commonly delighted with ſuch Fancies as theſe. And, in a plain Stile have I dreſſed this Work, to their Advantage particularly, whoſe Parents either cannot or will not, be at the Charge of having them bred to Learning, but will leave all to the ſtrength of Nature, as their only School-Miſtreſs. For theſe Seeds of Virtue naturally ſown in them, will degenerate

generate, unleſs by ſome wholeſome Precepts, ſtirred up, and made to exert their latent Qualities. Thus the generous Vine, if not timely pruned and dreſſed, becomes Wild and Unfruitful.

Now as certain Medicines are uſed, as well for keeping Men in Health, as for Curing the Sick; ſo, to excite and preſerve Vertue, as well as to cure the Diſeaſes of the Mind, good and ſound Precepts of Morality are requiſite, which are always eſteemed its propereſt Medicaments. 'Tis the Knowledg

ledg and Practice of this Morality, which makes our Lives happy; by whoſe Rules, Violence and Oppreſſion are ſeparated from Juſtice and Equity: They ſhow clearly the difference betwixt what is Vertuous, and what Vitious: without which Diſtinction, as *Iſocrates* ſays, there could be no Society amongſt Men. Theſe are the ſober Guides, which call back Fools from going aſtray, and even admoniſh and ſecure the Wiſe in the right Paths. Wherefore the *Greeks* very Significantly called

called ſuch Inſtructions νυθετήματα, becauſe they ſettle our Thoughts, and conſtitute our Underſtandings. Youths raiſed to this pitch are preferred to others, being pronounced by *Plato*, to be qualified for the good of Mankind, as having their minds adorned with ſuch uſeful Knowledg, οἱ ὀρθῶς, ſays he, πεπαιδευμένοι σχεδὸν ἀγαθοὶ γίνονται.

But I ſhall fall into the ſame Error with him, who read a Lecture of War to *Hannibal*; ſince no Man knows the Genius of Youth better than your ſelf; under

under whoſe Vigilant Care, Prudent Diſcipline, and diligent Culture, ſo many Noble Plants have been already, and others are now raiſing, for the Service and Glory of their Country. Your Experience, Sedulous Reading, and quickneſs in all manner of Learning, have juſtly rendred you, in the Opinion of the beſt Judges, the moſt Compleat Maſter for Educating Youth, in this our Age. Your School for its eaſie Methods, for the large Acquirements there to be had, and for its Regularity, may more

more properly be termed a Colledge; where you keep up to a Wonder the Formality of a Maſter, without the Pedantry; and have happily joyned the Gentleman, with the Scholar; by which you become a proper Governour, for the Sons of the moſt Eminent Families of this Kingdom. Amongſt whom you diſpence your Precepts, ſo full of Truth, Wiſdom and Honour, that the being within your Walls, ſhould be an Incitement to the worſt of Tempers, to be in Love with Vertue and Learning.

ing. Your Employment, carried on as it is, ought to be as Honourable as it is Laborious, and import its Rewards, as it exports its Cares. And with the Satyriſt, in reſpect of the Labours of Learned and Indulgent Maſters; I muſt wiſh well to all that pay Gratitude to them.

Dij Majorum umbris tenuem, & ſine pondere terram,
Spiranteſque Crocos, & in urna perpetuum ver,
Qui Præceptorem ſancti voluere Parentis
Eſſe Loco. Juvenal. Sat. 4.

SIR, I am

Your moſt Affectionate Kinſman and Humble Servant,

Philip Ayres.

The Preface.

SOme Antient Philoſophers have written, that every one of us partake of two different Natures or Qualities; the one of a Man, and the other of a Beaſt. The firſt of theſe is ever enclining us to Vertue and Honourable Actions: and the latter alluring us to things more Brutiſh, and unbecoming Humanity. Therefore, have the Poets feigned that *Achilles*, and many other Princes were committed to *Chiron* the Centaur, to be brought up under his admirable Diſcipline; who being half a Man and half a Beaſt, and having a perfect

fect underſtanding of both theſe Natures, might inſtruct them by Wiſe Precepts, to make their proper Advantages of the one, and avoid the continual Allurements of the other. And tho' this Centaurs Methods of Inſtruction, were probably by Fables or Hieroglyfics, as was much of the Learning of thoſe Antient Times; and his ſhape ſo very prepoſterous; yet his Scholars, of which number were *Apollo* and *Æſculapius*, had a due reſpect both to his Perſon and Precepts, as even *Achilles* himſelf had, which *Juvenal* thus hints in his Seventh Satyr.

—— *Metuens virgæ, jam grandis*
(Achilles
Cantabat patrijs in Montibus: Et
(cui non tunc
Eliceret

Eliceret riſum Citharædi cauda
(Magiſtri ?

Let none therefore diſpiſe my two Principal Authors, *Æſop* for his Deformitity, or the *Thracian Phædrus* for his Barbarous Country, nor yet for their obſcure Births; or meanneſs of their Conditions, having both been Slaves: Neither let any think that theſe Fables were invented only for the pleaſing of Children, as ſome weak and Indiſcreet Perſons have fancied; ſince he that reads them with a Prudent Conſideration, will find not only very uſeful Precepts of Morality, but alſo many of the moſt admirable notions of Philoſophy, and ſolid Maxims of Policy contained herein. For who can imagine that our incomparable Philoſopher *Æſop* ſhould

ſhould have undertaken any thing, that was not Excellent and Myſterious, ſeeing the Gods concerned themſelves in the Vindication of his Vertue; and that the Divine Juſtice doomed thoſe to an Ignominious Death who conſpired to take away his Life.

But methinks there ſhould need no great matter of Argument to gain a Credit to this our Mythology, which has been approved by the moſt Learned Men of paſt Ages, reverenced by all Nations, and eſteemed even by Soveraign Monarchs. Such will therefore but betray their own Ignorance, as ſhall condemn theſe Pleaſant Apologues, alledging that they rather become the Mouths of mean Perſons, Women and Children, than Men of eminent Parts,

and such as bear any considerable Office in a Common-wealth; whereas 'tis evident that the greatest States-men of all Nations, in their most supream Councils, as well as on divers other Occasions, have made frequent use of them. Do we not read that *Demosthenes* found no better means to overcome the Obstinacy of the *Athenians*, than by entertaining them with a Pleasant Fable? The Divine *Plato* has inserted them amongst his Laws, as excellent Flowers. The Ancient Poets have enriched their Works with them, and have dextrously used them to make the Barbarous People receive with more delight, the Sacred Mysteries of their Theology. *Menenius Agrippa*, with a Fable, pacified the Mutineers against the *Roman* Senate.

Senate. And *Phalaris* of *Agrigentum*, tho' a fierce Tyrant, had been choſen by the *Himerenſes* for General of their Army, if the Poet *Steſichorus*, by the Fable of the Horſe and the Stag, had not affrighted them from it.

Kings themſelves have not diſdained to ſpeak in this Language. *Cyrus* the Great refuſed, for ſome time, to grant the Ambaſſadors of the *Ionians* and *Æolians*, the Pardon they were ſent to ſue for, after their ill ſucceſs, when forced to truckle to him, whoſe Govern ment they had formerly rejected; the King anſwering them with the Fable of the Fiſher, who expected to have made the Fiſhes Dance aſhore, out of the Water, to the ſound of his Pipe. And *Theobaldus*, King of *Auſtracia*, now *Lorrain*, as

Gregorius Turonenſis relates, intending to puniſh an Officer, who had enriched himſelf by Extortion, and unlawful Exactions on the People, aſſiſted himſelf with the ſame Prudence. A Serpent, ſaid he, ſlipping into a Veſſel of Wine, ſo filled his Body with that ſweet Liquor, that he could not poſſibly get out again at the Hole through which he entred, until he had firſt emptied himſelf of all the Wine he had drank. Nor did that great Man *Julius Cæſar*, leſs honour Fables; for when the Inhabitants of *Cnidus* had Revolted from his Party, to ſide with *Pompey*, he pardoned them, only for the ſake of *Theopompus* the Orator and Hiſtorian, who had induſtriouſly made and Publiſhed a Collection of choice Fables.

But what would ſome Ignorant People ſay, ſhould I tell them of the Thi-

Thiſtle, that ſent Ambaſſadors to the Cedar which was in *Lebanon*, ſaying, Give thy Daughter in Marriage to my Son; and that to puniſh this Arrogance of the Thiſtle, a Wild Beaſt of the Forreſt coming thither, trod it down and deſtroyed it. Or ſhould I relate what paſſed among the Trees, when they aſſembled together for chooſing a King to rule over them; yet theſe are both taken out of the Holy Scriptures. And was not the Prophet *Nathan* ſent from God to King *David*, after his Adultery with *Bathſheba*, and Murder of her Husband *Uriah*, to make this good King ſenſible of the double Crime he had committed; giving him this Relation? That there was a Rich man, the Maſter of many Flocks and Herds, and a Poor man who had but one Ewe

Lamb, which he loved and bred up with his Children, feeding it at his own Table, and cheriſhing it as his Child; and that when a Traveller came to the Rich mans Houſe, he ſpared his own Flocks, and took the Poor mans Lamb out of his Boſom, which he killed and dreſſed to feaſt the ſtranger. Theſe were Myſterious Words dictated by the Holy Ghoſt, which touched, and wounded the Heart of that incomparable Monarch, opening a way to his Repentance.

And our Bleſſed Saviour *Jeſus Chriſt* whilſt he was here on Earth, converſing among men, did he not alſo expreſs himſelf in Parables? Which were no other than Fables, prudently invented, for convincing a ſtubborn, and unbelieving People. *And without a Parable ſpake he not.*

In

In one place he makes mention of a Grain of Muſtard-ſeed, which being very ſmall, grew up higher than the talleſt Trees. And in another, he tells of a man that ſowed his ſeed upon a Rock, where the Birds of the Air came and eat it up. Now theſe things being full of Myſteries, and *Jeſus Chriſt* being the Truth it ſelf, we muſt believe that Fables, which he thought convenient to make uſe of, were the proper Characters of Truth; and that it could no way be more nobly, and more profitably repreſented, than by them. And St. *Auguſt.* ſays, *Falſa illa quidpiam ſignificantia, ac ſenſum abſconditum involventia, ea non eſſe Mendacia ſed Figuras Veritatis, quibus ſapientiſſimi, & Sanctiſſimi quique uſi ſunt.*

But if ſome unſatisfied Perſon, to juſtify his ill Opinion of Fables,

ſhould think he had ſufficient reaſon to ſlight and diſeſteem them for the meanneſs of their ſubjects: I ſhall anſwer, that a man would be accounted but very weak, that ſhould have a Fancy to cut down a Tree, only becauſe its body was crooked, without having any regard to the excellent Fruit which it might bear in its proper Seaſon. Nor would any but a very unskilful man throw away an unpoliſhed Diamond, becauſe its ſplendour and ſparkling Beauty was hid under the roughneſs and deformity of an ordinary Stone. So Fables though they may ſeem ridiculous for their introducing Beaſts, Birds, and Trees talking together, yet are they to be highly valued for the Learning and profitable Inſtruction they contain within them.

The *Arabians*, - as the Learned *Huetius*,

Huetius affirms, in his Book *De Origine Fabularum Romanenſium*, were ſo great Lovers of Fables that their Prophet *Mahomet* has filled his *Alcoran* with them; And as he boaſted himſelf to be the Meſſenger of God, who ſpeaks to men in Parables, he would there ſeem to imitate Him. Theſe *Arabians* Tranſlated *Æſop's* Fables into their own Language; by whoſe Pattern they alſo compoſed divers others. And that *Locman* ſo famous over all the Eaſtern Countries, is by many ſuppoſed to be no other than *Æſop*, whoſe Fables theſe People collected into one large Volume; adding many of their own to them, and they valued themſelves very much, upon their knowledg of them; becauſe in one Chapter, which for that reaſon is inſcribed to the name of *Locman*, the *Alcoran* does highly

highly extol his Wisdom. The Lives of all the Patriarchs, Prophets, and Apostles of this Nation, are full of such Fables. And they have amongst them a certain Sect of Philosophers, who, that they may lay down their Precepts to the Capacity of the Common People, do them under the familiar way of Fables.

The *Persians* were not at all behind-hand with the *Arabians*, in this pleasant Art of lying, altho' none more detest a lye in their Civil Conversation than they, nor more reproved their Children for it. Yet 'tis a wonder to think how much they were pleased with a Lye (if such Inventions or Figments may be called so) in their Books of Morality, and for the Propagation of their Learning. Witness the Fabulous Exploits of their great Law-giver *Zoroaster*; and *Æsops* Fables were so delightful to

their

their Pallats, that they boaſted, the Author of them was their Countryman. Now he being the ſame Perſon with *Locman*, in the *Alcoran*, ſo much reverenced by all the People of the Eaſt, they endeavoured to take from *Phrygia* the Honour of his having been Born there; and eſtabliſh it among themſelves. And whereas *ſome Arabians* would make his Deſcent to have been from the *Hebrews*, the *Perſians* deny it, and affirm him rather an *Æthiopian*, which the Etymology of his Name ſeems to confirm, but that he lived at *Caſſuvium*, which City many ſuppoſe to have been the ancient *Arſacia* in *Media*. Hence ſome Criticks in Hiſtory, when they compared *Locmans* Life, written by *Mircondus*, with *Æſops*, done by *Maximus Planudes*, find them to have a great reſemblance. For as the Angels beſtow

ſtow Wiſdom on *Locman* in his Author *Marcondus*, ſo do theſe Criticks obſerve *Mercury* to impart Fable to *Æſop*, in his Authors *Philoſtratus* and *Planudes*. Which brought into their minds that the *Greeks* might have taken this *Locman* from the Eaſtern Nations, and ſo from him feigned (as I may ſay) their *Æſop*. But I ſhall leave this Controverſie, knowing the *Grecians*, as well as the Eaſtern People, are too much addicted to mix Inventions with their Hiſtory and Chronology. Yet to the firſt is attributed the greateſt credit of Faith and Iuduſtry. For the likeneſs which the *Locman* of *Mircondus*, has with the *Æſop* of *Planudes* and *Philoſtratus*, does not any more make *Locman* to be *Æſop*, than *Æſop* to be *Locman*

The *Perſians* honoured *Locman* with the Sirname of Wiſe, and ſo is *Æſop* always ranked in the number

of

of the Wiſe. They report of him, that he found out the moſt abſtruſe Secrets of Phyſick, and had ſuch profound skill therein, that he could even raiſe men from the Dead. His Fables were ſo illuſtrated and enlarged with ſuch Variety of Expoſitions, that the *Arabians* made out of them that great Volume, which is now to be ſeen at *Rome* in the Vatican Library. His fame was ſpread abroad overall *Ægypt* and *Æthiopia*, where his Name and Learning was had in ſo great Veneration, that many have ſuppoſed him to have been born there. Nor do the *Turks* leſs honour him at this Day.

Mircondus and the *Arabians* make him to have lived in the Reign of King *David*, ſo that if this be ſuppoſed the true *Æſop*, and any credit be given to the *Greek* Chronologers, thoſe Eaſtern Writers have miſtaken

no

no leſs than four hundred and fifty years, which is no unuſual thing with them. But by this computation the Character of *Locman* might more properly agree with *Heſiod*, who flouriſhed in *Solomons* time; and who, as *Quintilian* and *Plutarch* affirm, was the firſt that might boaſt he laid down the Deſigns of thoſe Fables, whoſe Inventions were attributed to *Æſop*.

This Name of *Locman* for his admirable book of Fables, is ſo renowned, that it has reached even into *India*, where he is celebrated in their Songs, and by them ſaid to be the brother of *Ram*, or *Ramus*, their excellent Law-giver, whom they adore as a Deity. Which *Ram* is reported to have been a very Holy Perſon, a great Warrior, and a moſt powerful King, reigning in the Northern parts of *India*.

The

The *Americans* alſo are ſaid to be great Lovers of Fables, and to reward thoſe who can relate them; being much delighted to hear of Dogs, Horſes, and other Creatures, talking together.

But I ſhall forbear, at preſent, any further diſcourſe of *Æſop*, intending ſpeedily to publiſh his Life at large, with another Volume of Fables, already prepared for the Preſs, if theſe anſwer my Bookſellers expectation. Yet I muſt acquaint my Reader, that theſe run not according to the common method of the *Greek* or *Latin* Fables uſed in Schools; for being a mixture of divers Authors, which I engliſhed out of ſeveral Languages, I have Poliſhed, and Methodized them to my own fancy, calling them *Æſopian*, from the Reſemblance the reſt have to his. Not that *Æſop* (as ſome have imagined) was the

(firſt

first Inventor of these Apologues or Moral Fables, for *Homer*, *Hesiod* and *Archilochus* were before him, but he as *Aphthonius* says of him, Ἄριστα πάντων συγγράψαι τὸς Μύθους. has writ the best Fables. Hence *Quintilian* observes, That those Fables commonly reported to be *Æsops* though they were not all really his, for *Hesiod* seems to have been the Author of many of them (as I have before hinted) yet were they chiefly Celebrated under *Æsops* name. But I shall conclude my long Preface with what *Phædrus* says of his work in his Prologue to it. *Duplex Libelli dos est; Quod risum movet, & quod Prudenti vitam consilio monet.* That there is a double gift or advantage in this Book, It both excites Laughter, and gives wholsom Instructions for the Prudent Government of our Lives.

Mythologia Ethica:

OR,

ÆSOPIAN FABLES.

The First Century.

FAB. I.

The Cock *and the* Precious Stone.

A Dunghil Cock ſcratching in a Heap of Dirt, eſpyed a Precious Stone, on which caſting a ſcornful Eye, What a glittering thing, ſaid he,

art thou? Had a Jeweller, who knew thy value, been ſo happy to find thee, he would have rejoyced, for thou mighteſt have made him rich: But ſince thou art of no Benefit to me, I deſpiſe thee, and ſhould rather have found a Grain of Barly, than all the Sparkling Gemms of the World.

By this Precious Stone may be meant Wiſdom and Arts, and by the Dunghil Cock an Ignorant man, who has no Love for Knowledge, becauſe he underſtands not its Value. Again, The Cock may alſo ſignifie the Covetous and the Luxurious man, both which ſpend their Lives ſcratching amongſt the Dirt of the World: The former in a ſearch after Riches, the latter in ſatisfying his Brutiſh Luſts: And tho they have opportunities of acquiring Wiſdom, are yet of ſo depraved a Nature, that they had rather gratifie their ſordid Appetites, than be poſſeſſors of that ineſtimable Jewel. But 'tis probable the Author of this Fable might more particularly allude to thoſe who ſcorn this kind of Learning, which in former Ages has been held in great eſteem. Such men know not the value of theſe Precious Gemms, but raking in the Dunghil of unprofitable Books, had rather find ſome piece of Filthy Debauchery, than ſuck the Honey out of theſe fragrant Flowers. Optima ſæpe deſpecta: *The beſt things are commonly deſpiſed.*

FAB.

FAB. II.

The Hart, *the* Sheep *and the* Wolf.

A Hart claimed of a Sheep a Meaſure of Corn ſhe owed him, and brought a Wolf to juſtifie his demand. Tho the Sheep was innocent of the thing, yet being affrighted at the preſence of the Wolf, ſhe readily acknowledged the Debt, and propoſed a day of Payment. At the prefixed time the Hart came for his Corn, but the Sheep denyed what ſhe before had owned; and excuſed herſelf, alledging ſhe had done it for fear of the Wolf, her Capital Enemy; and that Promiſes ſo extorted by force, ought not to be kept.

Fraud ſhould be repaid with fraud; and he who ſtudies to cheat others, muſt not wonder when paid in his own Coin.

FAB. III.

The Nightingale *and the* Wolf.

MAny Days and Nights ſucceſſively, had a Hungry Wolf followed a Nightingale to make her his Prey, ſtill guided in his purſuit by her lowd ſinging. At laſt he had his ends in part, for he ſeized the poor Bird; but having eat her, Well, ſaid he, by the Noiſe thou madeſt, I expected thou hadſt been ſome great Creature, with which I might have ſatisfied my Hunger, but I have found thee a Voice only, and nothing more.

Many Perſons, after a long dependance on others, being fed with large Promiſes, find at laſt all their Hopes, and tedious Expectations, paid in Words. Vox & præterea nihil.

FAB. IV.

The Parrot *and the* Cat.

A Man that had bought a Parrot, brought it home, and put it into a Cage; where, according to its Cuſtome, it began to talk and ſing pleaſantly. Which the Cat obſerving, asked, What art thou? and whence cameſt thou? I am a Bird, anſwered the Parrot, my Maſter bought to day, and juſt now brought me in hither. O thou Bold Creature! ſaid the Cat, that being but newly come within theſe Doors, haſt the Impudence to make ſo loud a noiſe: When I, that have been born and bred within this Houſe, beginning but to call on this manner, My Maſter and Miſtreſs are ſo far from ſuffering me to go on, that they ſet the whole Family about my Ears, to the very Hazard of my Life, whilſt thou thus confidently makeſt a bauling, and feareſt no Contradiction. By your favour, Miſtreſs Puſs, replyed the Parrot, my voice is not ſo ungrateful to my Maſters Ears, as yours.

Againſt Fooliſh Men, making improper Compariſons.

FAB.

FAB. V.

The Roſe *and the* Amaranthus.

THe Flower *Amaranthus*, or Princes Feather, called by many the Life Everlaſting, growing by a Roſe-buſh, began this Diſcourſe to the Roſe, O thou Beautiful and Excellent Flower! thou art happy both in thy Lovely Colour, and thy moſt fragrant Smell, for which thou art beloved not only of Men, but of the Gods themſelves. O *Amaranthus*! ſaid the Roſe, I live but a ſhort time, and though none pluck me off from the Tree, I ſoon fade and drop to the Earth, whilſt thy ſmall Flowers, in ſpight of envious Time, keep freſh, and never loſe their native Beauty.

'Tis better to be contented in a ſettled mean Condition, than for a ſhort time to live in Honour, and ſuffer ſome unhappy change, or loſs of Life.

FAB. VI.

The Mountain *and the* Mouſe.

THere once happened an Earth-quake, which rending a Mountain, cauſed a Rumour to be ſpread abroad, that the Mountain was in Travel: This brought thither a great Concourſe of people, who ſtaid there in no ſmall fear, expecting ſome ſtrange and prodigious Birth. Nay certain Perſons began to apprehend the *Titans* would have once more appeared in the World, and renewed

newed their War againſt the Gods. But at laſt they were eaſed of their Fears, for this Mountain was Delivered, and there only came forth a little Mouſe; which ridiculous Sight moved all the Aſſembly to Laughter.

This Fable, taken from Antonius Campanus, *is to expoſe the Folly of ſuch as raiſe Mens expectations with a pretence of doing great Things, and are able to perform very little: Whence that of* Horace *grown into a Proverb.*

Parturiunt Montes naſcetur ridiculus Mus.

Speſſe volte, *ſays the Italian,* è piu grave il timor del Pericolo. *We are often more afraid than hurt. And the Spaniards ſay,* El que amenaza mucho, haze poco. *He that threatens moſt, does leaſt.*

FAB. VII.

The Fly *that was drowned.*

WHen a Fly, that had faln into a Pot of Broath, perceived ſhe muſt inevitably be drowned, having ſpent her ſtrength with ſtruggling to get out; Since, ſaid ſhe with an undiſturb'd Look, I have drank with ſo much Gouſt, feaſted ſo plentifully, and bathed my ſelf with ſuch Delight, I can freely leave this unquiet World, and dye contented.

A Prudent Man ſuffers that patiently which he cannot avoid.

FAB. VIII.

The Magpye *and the* Eagle.

GReat application did a Magpye make to an Eagle, to be entertained in his Service as one of his Domeſticks; and in her own favour was not backward in ſetting forth her Merits, the Beauty of her Perſon, and Fluency of her Tongue for Meſſages, and Diſpatch of Buſineſs. I would gladly, anſwered the Eagle, receive you into my Houſe, were I not aſſured, you would be chattering of whatſoever I do in my Family, and make it publick to all the World.

We ſhould beware of Tale-bearers, who can keep no Secret, but muſt be divulging all they know, to as many as they meet.

FAB. IX.

The Aſs *that found no end of his Labours.*

IN Winter time, an Aſs was grieved at the coldneſs of the Seaſon, and that he was forced to live only on Straw, often wiſhing for Spring, that the weather might be more temperate, and he ſo happy to feed on freſh Graſs. The Spring came, but he was then employed to fetch in Earth for making Bricks and Tiles. This made him cry out, O ye Gods! would the Summer were here, that my Maſter being buſie at his Harveſt, I might have time to get a little Reſt. When it was Summer, they made the poor Beaſt conſtantly

conſtantly Work in carrying Corn into the Barns; which Labour was no ſooner ended, but the Autumn was come, and he conſtrained to bring home the Wines and Fruits; This made him renew his Grief. Alas! cry'd he, It would be better for me, were it Winter again, for then my Maſter could not Work by reaſon of the Severity of the Weather, and I might hope for ſome reſpit from all this Drudgery.

This Paints out the Miſerable Lives of many poor Men; the Pinching Wants they ſuſtain, and continued Labours and Hardſhips they are forced to undergo, during all the Seaſons of the year.

FAB. X.

The Wolf *and the* Porcupine.

A Good inclination had a hungry Wolf to ſet upon a Porcupine, but durſt not for fear of his Quills; he therefore cunningly told him, he wondred he ſhould trouble himſelf with all that load of Darts at his back in times of Peace; adviſing him, rather to imitate the Good Soldier, who only carries Arms when he goes to the Battel. We ſhould always, anſwered the Porcupine, be prepared for fighting when we ſee a Wolf.

A Wiſe man ought ever to be on his Guard when his Enemy is preſent.

FAB. XI.

The Mice *and the* Cat.

THe Mice ſeeing from their Peep-hole, a Cat ſit in a Room, with a grave Countenance, and Eyes fixed on the ground, ſaid amongſt themſelves, ſurely this Creature cannot be ſo fierce as ſhe is reported; for that modeſt look plainly ſhews her to be of a ſweet and harmleſs Temper, and that ſhe ſhould rather be enclined to Devotion than Cruelty; what ill Character ſoever we may conceive of her. I'll ſally out, ſaid one of them, and diſcourſe her, to try if I cannot on your behalves, contract with her a league of Friendſhip. To which noble Adventure they all encouraging him; he boldly went out, but as he was advancing towards the Cat, ſhe turning that way eſpy'd him, and leaping on him, quickly devour'd him. When the reſt of the Mice beheld the ſad Cataſtrophe of their Ambaſſador, they in an affright withdrew, and durſt no more venture out of their Sanctuary.

Men are not to be judged by their Looks, but by their Actions; for many times ravenous Wolves are concealed under Sheeps cloathing.

FAB.

FAB. XII.

The Brother *and the* Siſter.

A Man had a Daughter very hard-favoured, and a little Son extremely beautiful; theſe, as a Looking-glaſs ſtood in their Mothers Chair, playing about it as Children are accuſtomed to do, and obſerving one anothers Faces in it; the Boy began to boaſt that his was handſomeſt: The Girl at this was heartily vexed, and not able to endure the ſcorns of her Brother, for ſhe took all he ſaid to heart, and ſpoken to her diſparagement: She therefore running to her Father in a paſſion, accuſed her Brother as of a heinous Crime, That he, being a Boy, ſhould meddle with a Looking-glaſs, which was only proper for Women. But the tender Father, embracing them both, and kiſſing them, thus equally ſharing his Fatherly affection between them. I will have you both, ſaid he, ſee your Faces in this Glaſs every day. You my Son, added he, becauſe you may not ſoil your Beauty by the uglineſs and filthineſs of Vice: and you, my Daughter, that you may cover the Defects of your Face by the Purity of your Manners and Vertue.

Remember this, ſays Phædrus, *and conſider it often by your ſelf. The Morality is plain, and needs no explanation.* Sat pulcher, qui ſat bonus. *Which our* Engliſh *Proverb anſwers very aptly: He handſome is that handſome does.*

FAB.

FAB. XIII.

The Crow *and the* Fox.

UPon a Tree as a Crow ſate with a great piece of Cheeſe in her Mouth, ſhe was eſpyed by a Crafty Fox, who deſigning to make himſelf Maſter of the prey, came under the Bough where ſhe was juſt about to dine, and deceitfully complemented her on this manner: Good morrow Madam, ſaid he, I have frequently heard that Fame is ſeldom to be credited, and now find the

the ſaying true. For at ſome diſtance, being ſo happy to eſpy you pearched on this Tree, I came hither, out of Curioſity, to ſatisfy my ſelf concerning a malicious Calumny I have often heard thrown on you; which is, that you were blacker than Pitch, and now I here find, that you may vye with the very Snow for Whiteneſs. Truly you excel, in my Judgment, the Swan in the purity of your Colour, and were you but as admirable at your Singing, as you are renowned for your Auguries, and ennobled by your Milky plumes, your Vertues and Merits might juſtly claim a Soveraignty over all other Birds. The Crow thought he had ſpoken in earneſt, and going to ſhow the excellency of her Voice, let fall the Cheeſe out of her Mouth; which the Fox quickly ſnatched up, not without a hearty fit of Laughter, and eat it in her ſight: Whilſt the vain-glorious Bird was both troubled, and aſhamed ſhe had liſtened to that groſs Flattery, whereby ſhe loſt ſo valuable a prey.

This Fable reproves thoſe who are ſo greedy of Praiſe, that, ſetting aſide all Modeſty, they give up themſelves and all they have, as a Prey to Flatterers and Paraſites. The Spaniards *ſay,* Los que deſſean y han gozo en ſer alabados, arrepientenſe dello quando ſe veen enganados: *They who delight to hear themſelves praiſed, repent at laſt when they find themſelves deceived.* Amici adulantes pervertunt: *Flattering Friends undermine thoſe who liſten to them.*

FAB. XIV.

The Apes *and the* Bird.

MAny Apes in a Cold Night, were got together under a Tree, where one of them happening to eſpy a Glow-worm that ſhines in the dark, cryed out that he had found Fire, and ſhewed it to his Companions; who alſo thinking it a Fire-Coal, gathered ſmall ſticks of Wood, and piling them upon it, blew and fanned it, expecting to have made it burn. This, a little Bird obſerving as ſhe ſat upon an oppoſite Tree, called out to tell them their miſtake; but they not regarding her, kept to their buſineſs. The Bird ſuppoſing they heard her not, flew down on the ground, and coming nearer, adviſed them not to loſe their time ſo fooliſhly. Whileſt ſhe was thus earneſtly employ'd, one of the wiſeſt of the Apes, who ſtood by laughing at the ſport, calling to the Bird, bad her not ſtrive to take up Water in a Sieve, and kindly cautioned her to beware, that while ſhe gave good advice to others, ſhe neglected not her own Safety. But the officious Bird was ſo intent to make them underſtand her Admonitions, that ſhe minded not another of the Gang, who leaping on her, kill'd and eat her.

'Tis impoſſible to inculcate good Precepts into heedleſs Fools.

FAB.

FAB. XV.

The Hunter *and the* Lion.

IN a Forreſt, a Hunter who had great dexterity in throwing Darts, was ſearching about for Game; of which the Wild Beaſts had no ſooner notice, but they were all preparing to ſave themſelves by flight, except a valiant Lion, who alone reſolved to encounter this bold Adventurer. The Man ſeeing him approach, at ſome diſtance, aimed a Dart at him, and threw it ſo exactly, that it pierced into the Lions Body, and at that inſtant calling to him, This, ſaid he, is my firſt Meſſenger, whoſe Errand if you entertain not as you ought, I'll ſend more of them, till I come my ſelf. The Wounded Lion feeling the Anguiſh, fled, and overtaking the other Beaſts, I ſhall venture him no more, ſaid he, for if the Meſſengers he ſend be ſo irreſiſtable, how, when he himſelf come, ſhall I be able to withſtand him?

There is no provoking him who is able to hurt at a diſtance.

FAB. XVI.

The Doe *and the* Fawn.

ON this manner was a Doe diſcourſing to her Fawn: Nature, my dear Son, ſaid ſhe, has given thee Horns, and now endowed thee with a competent ſtrength of Body; and yet I know

know not how, thou art ſeized with a Cowardly Fear, and runneſt from the Dogs, whenever they approach thee. Of which timerouſneſs I would fain, if it were poſſible, reclaim thee. While the Mother was expecting his anſwer, they heard a pack of Hounds afar off, making with a full Cry that way. This ſo alarmed them, that the Mother who had been encouraging her Son to ſtand his ground, was the firſt that fled from them.

'Tis an eaſie matter to adviſe the performance of the moſt difficult Enterprizes.

FAB. XVII.

The Charitable Hedghog.

ÆSop pleading in defence of a certain Nobleman of *Samos*, who was aceuſed by the people, and arraigned by them for his Life.

There was, ſaid he, a Fox, who having croſſed a River, was climbing up the Bank on the other ſide, but by chance ſlipped down into a miry hole, where he ſtuck faſt in the mud for a long time: And when he had tired himſelf with ſtruggling to get out, he was perſecuted by a multitude of Stinging Flyes; which a Hedghog ſeeing as he paſſed by, and taking compaſſion on him, asked him, if he would not have thoſe vexatious Flyes beat off? But he refuſing the kind offer, was by the Hedghog, in great admiration, demanded his reaſon for it. Becauſe theſe Flyes, anſwered the Fox, being almoſt filled, a little more of my Blood will ſatisfie them; where-

whereas if you drive away theſe, others will come that are more hungry, and ſuck all the remainder of my Blood which theſe leave.

So, continued Æſop, O ye Men of *Samos*, this Officer now grown wealthy, will not do you much more harm; but if you put him to death, other hungry Blood-ſuckers will ſucceed in his place, who with Griping Arts ſhall drain this City of its Riches, and leave ye in a worſe condition than he is now capable of.

Ariſtotle *gives us this paſſage of* Æſop *and the Fable, in his Second Book of Rhetorick: To ſhew that it is ſafer to commit the great Offices of the Commonwealth, into the hands of Rich and Wealthy Men, than into ſuch as are Poor. And this reaſon induced the Emperour* Tiberias *not eaſily to change the Governours of his Provinces.* Grave eſt in pejus mutari: *It is a grievous thing to be changed for the worſe.* Sed minima de malis: *But the leaſt of Evils is to be choſen.*

FAB. XVIII.

The Fox *and the* Wolf.

NEar a Wells brink as a Wolf was paſſing, he heard a voice calling out for help, and when he looked down, he ſaw a Fox, who by misfortune had faln into that Well, where he was almoſt drowned. The Fox entreated him to fetch with all the ſpeed he could, a Rope to pull him up: Which the Wolf promiſed to do, but ſtaid to ask the manner, How he fell in? Afterwards, anſwered the Fox, will be time

enough to tell that: Firſt help me out of this Danger, and then I can give you the whole Relation at leiſure.

When a Man is in any great Exigency, or Hazard of Life, we ought not to ſpend time in frivolous Queſtions, nor ſtay to upbraid him with imprudence or neglect, but give him the ſpeedieſt aſſiſtance we can.

FAB. XIX.

The Country-man *and the* Serpent.

LOng had a Country-man entertained a Serpent in his Houſe with the ſcraps from his Table, and had all that time proſpered in his affairs: But between theſe two, there ariſing on a time ſome diffcrence, the Man wounded him, and forced him out of his Doors. After which this Man falling into Poverty, thought his misfortunes happened to him for the Injury he had done the Serpent; therefore entreated him to come back to his Houſe, and pardon his unkindneſs to him. Ay, ſaid the Serpent, I do pardon you, but will not go back: for I cannot think my ſelf ſafe, with one who keeps ſo ſharp a Hatchet in his Houſe; which I ſhould never ſee, without renewing the Thoughts of my Wound.

Take heed of giving him Credit who has broke the Bonds of Friendſhip with you, and attempted your Life: Forgive the Injury you ſhould out of pity; but Prudence requires you to look to your ſelf. The Italians *ſay*, A un Mancator di Fede, non haver fede: Perdonar l' ingiuria

è co-

è coſa di Miſericordia, ma haverſi cura, è coſa di Prudentia.

FAB. XX.

The Tempeſt.

CErtain Men going to Sea, had not Sailed far from their Port, before they were ſurpriſed by a violent Tempeſt, which in a ſhort time had ſo miſerebly batter'd their Ship, that they were in great danger of ſinking to rights, if the Storm ſhould much longer continue its fury: This induced many of the Seamen and Paſſengers to invoke the Gods of their ſeveral Countries, to aſſiſt them in that exigency, promiſing to make conſiderable Offerings for their Safety; when on a ſudden the Winds ceaſed, and the Sea became calm. At which happy ſight, they fell to Feaſting and Revelling, being over-joy'd that they had eſcaped ſuch imminent Peril, beyond all expectation. But the Prudent Maſter of the Ship calling to them, My Friends, ſaid he, let us be ſo moderate in our Rejoycing, as if we foreſaw the Tempeſt were about to rage again as before.

We ſhould not be too much puft up when Things happen to our deſire; but as this Fable adviſes, we ſhould be mindful of the inconſtancy of Fortune.

FAB. XXI.

The Trifler.

TO a Forreſt went a Poor man to gather Wood for his Fire, where though he ſaw enough, he thought none of that worth his pains of bringing home, but ſought for better; and gazing thus idly about him, would not fix on any. At laſt, as he rambled on, he happened to meet a Company of Wolves, from whom running to ſave himſelf, he came to a River, but there found neither Bridge nor Boat to croſs it; and perceiving the Wolves at his heels, ready to devour him, he threw himſelf into the Water, where, before he could get half way over, not being active in Swimming, he was carried away by the force of the Stream, and ſank to the bottom: From thence he was quickly taken in ſome Fiſhermens Nets, who drew him aſhore, and after draining the Water out of his Body, they left him lying under an old Wall, in appearance, more dead than alive: But he had not been there long e're he came to himſelf, and then when he might have gone home, he ſtaid relating to ſuch as paſſed by, the Story, at large, of all his Misfortunes, that had in ſo ſhort a time happened to him. And as this talking Trifler lay thus repeating his Tale, the Wall fell down and buried him in its Ruins.

This ſhows that one Misfortune or other is always attending Fooliſh Triflers. It alſo teaches us that a Man may be miraculouſly preſerved from ſome

ſome great miſchiefs, and yet unhappily periſh in a moment. Moreover it hints to us the danger of ſpending our time in idle Talking: For as Euripides *ſays,* Ἀχαλίνων στομάτων τὸ τέλος δυσ-τύχημα. *The End of prating Tongues is Unfortunate.*

FAB. XXII.

The Eel *and the* Serpent.

AN Eel and a Serpent diſcourſing together, the Eel lamented her unhappy condition, that was ſubject to ſo many Dangers; Man, the implacable Enemy of all their Species, having always ſo many cunning Snares and Stratagems prepared for their Deſtruction. Whilſt thou, added ſhe, being ſo like me, that we ſeem Twins, art in Danger of none of this Treachery to be practiſed upon thee; but enjoying a long life, doſt paſs it ſecurely without hazard. 'Tis true, replyed the Serpent, nor ſhouldſt thou wonder at it: For whoſoever preſumes to diſturb my reſt, and make any bold attempt againſt me, I let not the Injury go unpuniſhed.

Do not rouze the ſleeping Lion. Ultio fructus eſt iræ. *Tertul.*

——————Rabido nec perditus ore,
Fumantem naſum vivi tentaveris urſi. *Martialis.*

FAB. XXIII.

The Fox *and the* Grapes.

THE Fox had eſpyed a high Vine well loaded with plump Grapes, which he coveting to taſte, endeavoured with all his induſtry to leap up to, but when by no Skill he was able to gratifie his longing Appetite, all his Agility proving in vain, he went away ſeemingly ſatisfied. Thoſe Grapes, ſaid he, are ſcarce ripe; they would but ſet my Teeth on edge, and Gripe my Body; I'll ev'n let them alone. *'Tis*

Tis Prudence to obey Neceſſity, and to abſtain cheerfully from what we cannot acquire. Un Huomo prudente deue fingere non voler quelle coſe, che non puo conſeguire. *Ital. And an Ingenious* Frenchman *ſaid*, Il y a une ſort de Diſſimulation qui ne nuit a perſonne, mais qui ſert en quelque choſe au Diſſimulateur, aſcavoir, lors que nous nions d'avoir eu une Entrepriſe, apres que nous la voyons inutile. *There is, ſays he, a ſort of Diſſimulation which injures no man, but yet, in ſome reſpect, is of advantage to the Diſſembler; and that is, when we will not acknowledge the undertaking that thing which did not ſucceed to our expectations.* Non cura il ſavio quel, c'haver non ſpera. *A Wiſe man troubles not himſelf, after that which he cannot reaſonably hope for.*

FAB. XXIV.

The Mole *rebuked.*

WHen a Mole that was a Well-wiſher to the Mathematicks, and particularly to Geography, brought amongſt an Aſſembly of Beaſts a large Map, wherein, ſhe ſaid, ſhe had made a moſt accurate Deſcription of all the Provinces and Towns of *Greece*; ſhe entreated them to accept that Work, which for the general good of the whole Republick of Beaſts, ſhe had undertaken: And Apologizing for her ſelf, added, She hoped they would pleaſe to look favourably on it, and paſs by what errours might poſſibly have been committed by her in ſo great an undertaking,

king, in regard ſhe wanted her Eye-ſight, as they were all ſenſible. To whom the Fox is reported to have ſaid, Since it is ſo, why had you not ſtill continued at your Digging Trade, which is moſt proper for you, and then you would have needed no Apology ?

Againſt bold undertakers of thoſe things wherein they have no Skill. To the ſame purpoſe others relate the Fable following. The Woodworms, on a time, coming to viſit a ſick Fox, ſhowed him certain Herbs and Leaves they had brought, thinking to have uſed them for his Cure: But he told them, He would not admit of Carpenters for his Phyſicians.

FAB. XXV.

The Lion, *the* Mouſe *and the* Fox.

IN Summer time, as a Lion lay ſleeping in his Den, he felt a Mouſe run croſs his Neck, at which he roſe up ſtartled, and as he was looking angrily about him, he perceived a Fox at the Caves mouth laughing at him: He then walking gravely towards the Fox, I was not, ſaid he, affrighted at the Mouſe, but I would have put her out of that Road, and broak off an ill cuſtom.

We ought not to give Liberty to ill cuſtoms, for if they once take Root, they may be cauſe of great inconveniences, and hard to be removed.

FAB.

FAB. XXVI.

The Wolf *and the* Lamb.

A Lamb in danger to be ſnapp'd by a Wolf, fled for ſhelter into a Temple; to whom the Wolf calling, told him he had taken a wrong Sanctuary, for he would be there detained by the Prieſts for a Sacrifice. I had much rather, ſaid the Lamb, dye here a Victim to God, than ſerve for a meal to thy ravenous Jaws.

To him that muſt neceſſarily dye, the moſt Glorious Death is beſt. And ſo the Greek, Ὁι διάκειται τὸ ἀποθανεῖν, χρείττων ἐστιν ὁς εἰς δόξαν θάνατος.

FAB. XXVII.

The Mouſe *and the* Kite.

A Charitable Mouſe ſeeing a Kite taken in the ſnare of a Fowler, had compaſſion on him, tho her Enemy, and going to him, gnawed in pieces the ſtrings which held him; by which ſhe gave the Kite an opportunity to fly away. But no ſooner did this ungrateful Bird ſee himſelf at Liberty, but being hungry, he forgot the benefit he had ſo lately received, ſnatched up the too kind Mouſe, and eat her.

Thus Wicked men are accuſtomed to reward ſuch as do them good Offices. Perit quod facis ingrato.

FAB.

FAB. XXVIII.

The Boy *and the* Scorpion.

IN the Fields as a Boy was at play catching Flyes and Graſhoppers; he, wanting Wit to diſtinguiſh, was about to lay his hands on a venomous Scorpion, who perceiving his ſimplicity, and holding up his threatening Tail, Fooliſh Boy, ſaid he, forbear, and draw back thy hand, if thou wouldſt not ſuffer immediate Death.

A Wiſe Man knows what he ought to follow, and what to avoid: And the Italians *ſay,* Un Aſtuto conoſce quel che dee ſeguire, & quel che dee fugire.

FAB. XXIX.

The Fowler *and the* Partridge.

A Fowler had taken a Partridge, and being about to kill her, Dear Sir, ſaid ſhe grievouſly weeping, let me go, I beſeech you! and in requital of the favour, I will bring into your Nets whole Coveys of other Partridges, much fatter and bigger than my ſelf, that you ſhall have no cauſe to repent this days work. Now, thou falſe Bird, ſaid the Fowler, will I certainly kill thee, becauſe thou wouldſt thus treacherouſly betray thy own Acquaintance and Relations.

He that betrays his Friends, is hated of every body.

FAB.

FAB. XXX.

The Bear *and the* Fox.

WHen in a great concourſe of Beaſts it was argued, what ſhould be the reaſon, they ſhould all be ſo eaſily brought to ſlavery and oppreſſion by Man, whoſe ſtrength was ſo much inferiour to theirs, and yet they were taken and diſpoſed of at his pleaſure? The Fox told them, It was his opinion that the Wiſdom and Reaſon of Man was ſo great and admirable, that no ſtrength was capable to reſiſt it. This ſet the Bear into a rage: Nay, ſaid he, 'tis rather our Cowardice that ruines us, and our voluntary Tameneſs and Submiſſion that gives them the Maſtery over us: For, to ſay nothing of the Horſe, whoſe ſtrength and vigour is ſufficiently known, is not the Elephant a moſt valiant Creature, and yet he is rid by Men, and obeys them, nor does he in any reſpect refuſe their Dominion over him. But if we would reſolve to fight it out with them, as we too often do fooliſhly amongſt our ſelves, and would rather chooſe to loſe our Lives by their cunning Tricks, than baſely ſubmit to our Enemies, or let any Commerce be between them and us, we might by theſe means reaſonably think to preſerve our Liberty. When the Bear had roared out theſe words he held his tongue, expecting their Reſolution herein: but after a general murmuring, the Aſſembly broke up and diſperſed. Not long after, this very Bear happening into a Toil, was caught, had Rings put into

into his Noſe, and ſuffered himſelf to be led about by Men; He was taught to Dance, and perform the uſual tricks done by tame Bears, and all this with a ſteddy patience, and without grumbling.

This ſhows that Men change their Manners with their Fortunes. It alſo teaches that experienced and thinking Men are ſeldom known to be Hectors: But on the contrary, when thoſe who threaten ſuch great things, fall into Poverty; none are more humble, nor expreſs more meanneſs of Spirit than they. And Æſchylus *moſt excellently ſays, beginning* Κακῶν μὲν ὅστις ἐμπείρῳ κυρεῖ, &c. *in* Latin *thus rendred:*

Vexatus eſt quicunque Calamitatibus,
Is ſcit Homines omni de Fortunæ impetu,
Perterritos plura mala ſemper metuere.
Eoſdem ubi Sors affluit confidere,
Aura ſecunda uſuras res ſemper ſuas.

FAB. XXXI.

A Country-man *and a* Bee.

A Country-man happening to be ſtung by a Bee, which he had beat off from a Flower, How is it poſſible, cryed he, thou Cruel Bee, that from thee, who affordeſt us ſo ſweet and pleaſant a ſuſtenance, there ſhould come ſo ſevere a ſting? The more ſweetneſs anſwered the Bee, I yield when pleas'd, the more ſharpneſs and ſeverity do I ſhow, when provok'd to anger.

Of how much more generous temper any Man is, ſo much the leſs can he ſuffer an Injury to be done to him.

FAB.

FAB. XXXII.

The Fox *and the* Carved Head.

THE Fox going into a Statuaries Shop, ſaw there a Buſt, or Head of a Man, very curiouſly cut, which after he had a while admired for its excellent Workman-ſhip, Thou art, ſaid he, a beautiful Head, and there was no ſmall Art uſed to make thee appear with all this advantage; but alas, the main thing is ſtill wanting, Thou haſt no Senſe, nor Underſtanding.

This

This hints at thoſe who have Riches, Honour and Beauty, but want Wiſdom and Knowledge. To many now a days, who make ſo ſplendid an outward ſhow, may this aptly enough be applyed with which the Fox upbraids the Buſt: They are of a Glorious appearance but want Brains. Non in forma, *ſays* Lactantius, ſed in Corde ſapientia eſt.

FAB. XXXIII.

The Boy *and his* Bird.

MOſt entirely did a Boy love a Bird he had long kept in a Cage, which finding one day its Door, by neglect, left open, flew away. The Boy ſeeing her make ſuch haſte to eſcape, followed and calling after her, deſired her to return to her Cage, and promiſed her great kindneſs, which ſhe altogether refuſing: He asked her the reaſon of her obſtinate denial, Becauſe, anſwer'd ſhe, I have a mind to live after my own mode, and not after yours.

Freedom of Life ought to be preferred before all the Delights of the World.

FAB. XXXIV.

The Phyſician *that would have excuſed himſelf.*

VEry unexpectedly did a Phyſician meet, what they of his Profeſſion ſtrive to avoid, to wit, The Dead Corps of a Patient of his, as his Friends were attending it to the Grave; dead by this Phyſicians ill conduct and neglect. The Doctor expecting to be blamed, began to cry

cry out firſt: Alas, ſaid he, Had this unhappy Man been ruled by me, abſtained from Wine, and now and then breathed a Vein, he might have lived yet many a fair day. One of the Friends of the Deceaſed, ſtepping towards him, Doctor, ſaid he, You ſhould have given him this advice, and kept him to it, when it might have done him good, for now all your pity comes out of Seaſon.

We ſhould ſtick cloſe to the aſſiſtance of our Friends in time of their Exigency, while there is opportunity of ſupporting them, and not come with falſe pretences of Kindneſs when too late.

FAB. XXXV.

The two Men amongſt the Apes.

TWo Men, of which one was addicted to Flattery and Lying, but the other very ſincere, and whom nothing would corrupt to ſpeak againſt his Conſcience. Theſe travelling the World together, came into a Country of Apes: Of whoſe arrival ſo ſoon as the Prince or Chief of them had advice, he gave order to have them brought before him. They, when come to his Court, were conducted into his Preſence by a ſtrong Guard of Apes, Monkeys and Baboons; where they beheld the Prince ſitting on a high-raiſed Chair of State, after the manner of a Throne, and ſurrounded with a great attendance of other Apes. At the ſtrangers approach, after divers Queſtions, he asked them, What the World ſaid of him and his Subjects, and what they thought of

of his Greatneſs. The Flatterer ſpeaking firſt, told him, That the World rang of his Magnificence and Power, but that he found Fame was ſhort in all her relations concerning him: being now ſenſible he was a mighty Emperour. And when demanded, What he thought of thoſe about him? He anſwered, That by their noble appearance, he preſumed they were his great Lords, valiant Captains, and prudent Magiſtrates, ſutable Attendants on ſo potent a Monarch. The Prince of the Apes hearing himſelf thus highly extolled, generouſly rewarded him for this groſs Flattery. All which being obſerved by the vertuous man, If this Lyar, ſaid he to himſelf, who has no bounds to his Tongue, be thus beloved, honoured, and rewarded; how much more ſhall I, that in all things love to tell the plain truth? While he was in this thought, the Chief Ape asked him, And what thinkeſt thou of me and theſe about me? He who was accuſtomed to ſpeak truth, and ever hated Flattery, Thou, ſaid he, art but an Ape, and ſo all theſe about thee are but a company of Apes, Baboons, and Monkeys, nor does the World eſteem ye otherwiſe. The Prince of the Apes hearing this, in a great Paſſion commanded his Guards to take away this upright vertuous man, and tear him in pieces with their Teeth and Nails, which was immediately put in execution.

On this manner are falſe men and Flatterers too often rewarded, whileſt many a good man ſhall ſuffer even for his Truth and Vertue. Por la Malicia de los Hombres el Bueno es mal trattado: y el Liſonjero y Mentiroſo es regalado. Sp.

FAB. XXXVI.

The Lion *in Love.*

WIth a very handſom Maid, the Daughter of a Husbandman, was a Lion fallen in Love, and demanded her of her Father for his Wife. The Man with ſcorn rejected the offer, telling him he might forbear any further Courtſhip, or troubling him on that ſubiect, for he would make no Affinity nor Alliance with a Beaſt. Which ſurly refuſal ſo much incenſed the Lion,

that he threatned to devour him. The Husbandman was then glad to change his propoſal, letting him know, that he would conſent to the Marriage, provided the Lion would ſuffer the ſharp nails of his paws to be pared, and his Teeth to be filed, that his Daughter at her Nuptials might approach him with ſafety: To which the Generous Lion (not ſuſpecting the intended Malice) readily yielded. But this treacherous Country-man ſeeing his Enemy, thus deprived of the uſe of his Paws and Teeth, arming himſelf with his Sword, fought with, and ſlew the Amorous Lion.

A man ſhould not put himſelf into the hands of his Enemies, unleſs he be ſure he is able to bring himſelf out again at his pleaſure. Diodorus Siculus *tells this Fable, ſpeaking of* Antigonus, *who on this manner held his Enemies in play till he had raiſed an Army, and then he conquered them.* Prudentis proprium eſt, examinare conſilia, & non cito facili credulitate ad falſa prolabi. *Seneca.*

L'huomo, che brama col nemico Pace,
Non laſci mai quel, che lo rende audace.
The Man, that or'e his Foes, would rule as Lord,
Muſt ne're to them, deliver up his Sword.

FAB. XXXVII.

The Dog *that feared the* Rain.

THere was a Dog that whenſoever it rained was afraid of going out of doors. Of which another Dog asking him the reaſon: I was once, anſwered he, ſcalded with hot Water, which falling upon me, fetched off not only the Hair, but

but the Skin alſo from my Buttocks: This makes me fear even cold Water ever ſince.

Thoſe who have ſuffered ſome great Evils, will retain a dread even at the very appearances of any thing like them. From which the Italian *ſaying differs not much:* Chi ha patito Mali Gravi, teme ancora i Leggieri.

FAB. XXXVIII.

The Cat *and the* Cheeſe.

TO prevent the Mice gnawing his Cheeſe, a Man put a Cat into his Cupboard, but ſhe not only kill'd the Mice, but alſo eat up the Poor mans Cheeſe.

This reproves the Inadvertency of thoſe, who to remedy ſmall miſchiefs bring upon their own heads far greater.

FAB. XXXIX.

The Jay *ſtript.*

WIth great Art had a Jay trick'd up herſelf in Peacocks Feathers, and growing proud of her new dreſs, thought ſcorn to be ſeen amongſt thoſe of her own kind; ſhe therefore aſſociated herſelf with the Peacocks: But ſo ſoon as they diſcovered the Cheat, they ſtripp'd her of all her ſtoln Bravery, and beat her out of their company.

This points at ſuch prodigal Fools, as ſcorning thoſe of their own rank, muſt needs move in a higher Sphere; intruding themſelves amongſt their Superiours, where they ſoon ſpend their ſmall Fortunes,

and afterwards live in ſhame and miſery. It alſo teaches us, that we ought not to boaſt of what is not juſtly ours; but rather be content in the Eſtate which is proper for us; leſt ſtriving to adorn our ſelves with gay Feathers, to which we have no real Title, we be at laſt ſtript of our gawdy Plumes with diſgrace.

FAB. XL.

The Hawk *and the* Dove.

TO her Maſters Houſe for ſhelter, flew an innocent Dove, to ſave herſelf from the ſwift purſuit of a Hawk; into which being eagerly followed by her fierce Adverſary, he was there taken by the Country-man: To whom when he would have excuſed himſelf, begging his pardon, and alledging that having done him no wrong, he hoped he would ſpare his Life. Nor had this Dove, ſaid the Country-man, offended you, whoſe Life you would ſo fain have taken away.

They deſerve the ſevereſt puniſhment who go about to injure the innocent, that have never offended them. And very excellently ſays the Italian *Poet.*

'E la giuſtitia il vindicar il torto,
Che l' innocenza dal' huom empio ſente;
Ne' merita da gli altri haver perdono
Chi ſa ſenza ragione ad altri offeſa.

'Tis Juſtice to revenge th' Offence
That's done to injur'd Innocence;
Nor Favour can he think to find,
Who, unprovok'd, has been unkind.

FAB.

FAB. XLI.

The Spider *and the* Gout.

TWO Friends, the Spider and the Gout, travelling together, came to a little Town called *Tyche*, and there took up their Lodgings. The Spider got into a Noble mans Palace, where ſo ſoon as ſhe had ſpread her Nets, they were immediately pull'd down, which obliged her to remove to another part of the Houſe; but whereſoever ſhe began to ſettle, ſhe was pre-

ſently ſwept off again. And the Gout, happening into a Poor mans Cottage, was alſo miſerably entertained with a hard Bed, Courſe Sheets, mean Diet, and even a ſcarcity of that too. Which Inconveniences, next Morning when the two Fellow Travellers meeting, had well conſider'd, they reſolved to try their Fortunes another way. So that coming at Night to a City; the Gout entred into the Houſe of a Rich Magiſtrate, where ſhe was quickly entertained, with Honourable Attendance, Down Beds, and Soft Couches to lye on, Variety alſo of the beſt Meats and choiceſt Wines; nor was there any Pleaſure ſhe could wiſh for, which ſhe enjoy'd not. Whilſt the Spider in a Poor mans Houſe, weaved all the Gins, Snares and Nets, which ſhe could contrive neceſſary for the catching her Game; without any Interruption; and there ſhe lived in great Quietneſs and Plenty, free from the fear of Bruſh or Broom. When they had ſpent ſome time in this Felicity; the two Friends met again, and after mutual Salutations, they enquired of each others good Fortunes, where both extolling their Admirable Succeſs ſince their laſt parting; they made a Reſolution that from thenceforward, which way ſoever they ſhould happen to Travel, the Gout by conſent, ſhould turn into the Rich and Noble mens Palaces, and the Spider into the Cottages of Poor men.

This excellent Apologue, taken from Nicholaus Gerbelius, *ſhows that Great Mens Houſes, where there is little Exercíſe, and much Luxury, by continual Eating, and extravagant Drinking, are the chief Receptacles of Diſeaſes; and that we live with more Quiet and Freedom amongſt Perſons of meaner eſtate.* FAB.

FAB. XLII.

The Shipwrack'd Man *and the* Sea.

TIred, and half Dead with Swimming, came a poor Shipwrack'd Man to Shoar, where he had no ſooner laid him down, but he fell aſleep; and at his waking found the Tempeſt ceaſed, and the Water calm. This moving his Patience, he began to accuſe the Sea of Treachery, that alluring Men with its ſmooth Looks, tempts them to venture on it, and then ſwallows them up in its inſatiate Waves. But the Sea taking the Shape of a Woman, thus anſwered him: Be not, Inconſiderate Man, ſo ready to accuſe me, but rather blame the Winds; for I am naturally what thou ſeeſt me now, till they come ruſhing violently upon me, raiſe my Billows, and make me commit theſe Out-rages.

We ſhould not Quarrel with ſuch Perſons for doing us Injuries, as but obey the Commands of others; but we ſhould rather blame thoſe who ſet them on work to wrong us. It alſo may ſerve as a Caution to thoſe who without being compelled by Neceſſity, expoſe themſelves to the continua' Dangers of the Sea. The old Poet Antiphanes *very well ſaid,*

Ἐν γῇ πένεσθαι κρεῖττον, ἢ πλουτοῦντα πλεῖν.
In Terra egenum ſatius eſt te vivere,
Quam navigare poſſidentem plurima.
'Tis better living ſafe at home, and poor,
Than croſs the raging Sea t' increaſe thy ſtore.

FAB.

FAB. XLIII.

The Hungry Dogs.

CErtain Hungry Dogs ſeeing a raw Hide juſt thrown into a River, which they were not able to pull out, reſolved together to Drink up the Water, that they might get to it: But before they could effect what they aim'd at, the River receiving a continual ſupply, they burſt themſelves and died.

Fooliſh Enterprizes, for the moſt part, not only fall ſhort of their deſired Effects, but commonly tempt their undertakers to Deſtruction. Stultitia plerumque exitio eſt.

FAB. XLIV.

The Beaſts, *the* Fowls *and the* Fiſhes.

THE Four-footed Beaſts, finding themſelves neceſſitated to Declare a War againſt the Fowls, who on divers occaſions had broke the ancient League made betwixt them: They ſent and made an Alliance with the Fiſhes, that they might aſſiſt them in this War. But at the time of Battel, when both Armies were in the Field, and the Beaſts expected to be joyned by the Fiſhes, they ſent an Excuſe, That they could not come to help them fight by Land.

This admoniſhes us to implore the aſſiſtance of him, in time of our Neceſſity, who is able to give it, namely, In God alone, and not expect it from ſuch as are not in a condition of helping us.

FAB.

FAB. XLV.

The Gourd *and the* Pine.

AT the foot of a tall Pine, appeared a young Gourd, which ſuddenly ſprouting up very high, by the fall of ſome late ſhowers, extended its Boughs all about the Pine, with abundance of broad Leaves, gaudy Flowers, and large Fruit. This ſo much ſwell'd her with Pride, that ſhe began to ſtand in Competition with the Pine. Doſt thou ſee, ſaid ſhe, ſtretching out her ſelf, How nimbly I advance to over-top thee? I have endured, anſwered the Pine, many a Cold Blaſt, and many a Scorching Heat, yet ſtill continue here ſafe and ſound. But thou, Poor Fool, with the firſt Nipping Froſt that comes, ſhalt loſe thy ſtrength, thy Leaves ſhall fade and come to nothing, and thou be ſeen no more.

Let no man be too much exalted in time of Proſperity. This Fable is taken from the Second Book of Petrus Crinitus de Honeſta Diſciplina.

FAB. XLVI.

The Fox *that changed his Wiſhes.*

THE Cackling Noiſe of Hens in a Room, invited a Fox to creep through a little Hole to get at them; in which attempt finding ſome difficulty, he wiſhed the hole larger, for his more eaſie acceſs. But having obtained his prey, which with trouble he drew out at the ſame hole, and hear-

hearing the noiſe of a Dog barking on the inſide, as coming to purſue him; I wiſh to the Gods, cryed he, the hole were ſtreighter, that the Dogs might not be able to get through, and ſo may be hindred following me.

Men are often changing their wiſhes and deſires, as their profit or advantage guides them. Seneca *ſays*, Non turpe eſt cum re mutare votum aut Conſilium.

FAB. XLVII.

The Covetous Man *and his* Apples.

MAny fair Apple-trees had a Covetous wretch in his Orchard, well hung with excellent Fruit, of which he would allow himſelf none but the Fallings: Which his Son obſerving, who was a liberal youth, He, in his Fathers preſence, having invited ſome of his Companions into the Orchard, on purpoſe to expoſe his Fathers Avarice; Pray, ſaid he to them, gather what Fruit you pleaſe, but meddle not with any of that which is blown down on the ground, for that my Father reſerves for his own eating.

None are more miſerable than the Covetous Man, who knows not how to make a fit uſe of what God and Nature beſtows upon him.

Quis Dives? qui nil cupit. Et quis Pauper? Avarus. *Ven. Beda.*

He's rich who never covets worldly Pelf;
He poor, who has enough yet ſtarves himſelf.

FAB.

FAB. XLVIII.

The Dog *and the* Vulture.

A Dog ſcratching in the Earth to get up the Bones of Dead men, found a Treaſure; and becauſe he had in this offended the Gods *Manes*, they imprinted in him a violent Paſſion, or Covetouſneſs after Riches; that by this Puniſhment, he might make ſatisfaction to the Religion he had profaned. For they made him ſo carefully watch this Gold, that he loſt all thoughts of eating; and by degrees conſuming away, pined himſelf to Death. On whom a Vulture afterwards ſtanding, ſaid thus; O Dog! here thou lyeſt as thou deſerveſt, that born on a Dunghil, and bred up with ſcraps, couldſt on a ſudden covet to enjoy the Riches of a King.

This may not improperly be applied to Covetous Men; and to thoſe, who without regard to their mean Birth and Education, aſpire after great Riches and Dignities, not knowing how to uſe them. Avarus ſuus ſibi Carnifex eſt: *The Covetous Man is his own Hang-man. By the Gods* Manes, Phædrus *is ſuppoſed to mean, The Souls of the Dead, ſeparated from their Bodies. Hence we ſee on old* Roman *Monuments* Diis Manibus *inſcribed. Others conceive them to be the* Genii *which thoſe Heathen thought did not forſake the Bodies, even when in their Graves.* Virgil *in his* 3. Æneid. *ſays,*

Quid miſerum Æneа laceras, jam parce Sepulto;
Parce pias ſcelerare manus.

FAB.

FAB. XLIX.

The Fly *and the* Ant.

BEtwixt the Fly and the Ant, there once happened this Conteſt: I, ſaid the Fly, am Noble, thou a Clown; I raiſe my ſelf by my Wings, am carried aloft into the Air, and view the ſpacious Regions of the World; whileſt thou creepeſt on the ground, and only moveſt about thine own home. I enjoy my ſelf ſporting amongſt the beſt Company; But thou lieſt ſculking in Holes and

and Caverns of the Earth: On poor grains of Corn thou feedeſt, and cold Water is thy moſt comfortable Liquor. In Palaces I with Princes feaſt, there quaff the choiceſt Wines, and there I ſpend my time in Eaſe and Pleaſure. On the other ſide, the Ant modeſtly anſwered, I boaſt not of my high birth, but am well ſatisfied with my extraction: Thou, expoſed to danger, roveſt about the World; I in ſafety keep within my narrow limits. With Water and Corn I pleaſe my Appetite, better than thou canſt with all thy delicate Food. I live contented with my condition, and provoke none to be my Enemies, but am kindly looked on by all ranks of People, being allowed of them to be the very Pattern of Laborious Induſtry. Thou as a vexatious Creature liveſt in continual Fears, for as a common Enemy thou art hated of all. In Summer I remember to lay in a Stock of Proviſions againſt the Winter: The want of which provident Care, makes thy life but of a ſhort date, for at the firſt approach of ill Weather, thou dyeſt of Hunger and Cold.

We ſhould modeſtly live contented with what Providence has beſtowed on us, without deſpiſing others; who, tho they ſeem to move in a lower Orb, enjoy perchance more ſolid happineſs, being content in their Stations, than the greateſt Princes, who are continually ſubject to Cares and Vexations. The Spaniards *ſay,* El que vanamente ſe alaba, ſu vana alabanca ſe torna en nada. *He who fooliſhly praiſes himſelf, his vain Praiſe turns to nothing. But very proper is the* Latin *Adage:* Qui quæ vult dicit, ea quæ non vult audit.

He

He that ſpeaks what he has a mind to, ſhall hear what he has no mind to. And Seneca *ſays,* Non eſſe in parvis commodis, ſed ſine magnis incommodis vitam beatam. *That a happy Life does not conſiſt in having ſome ſmall Conveniences, but in being free from great Inconveniences. And the Wiſe man ſays,*

Vade a Formicam, o Piger. *&c. Prov.6.6.*

FAB. L.

The Sheep *and the* Dog.

'TIS Reported that when all Creatures had the uſe of Speech, the Sheep thus argued with their Maſter: We admire Sir, ſaid they, that to us from whom you ſtill receive the Benefits of Wool, Lambs and Milk, you ſhould be ſo unkind to allow nothing but what we can pick up, with trouble, from the Earth; whereas to the Dog, who affords you nothing of all theſe advantages, you beſtow a Liberal ſhare of Meat from your own Table. When the Dog heard this, looking with indignation upon them, Am not I, ſaid he, your Guardian, who defend and protect you, ungrateful Creatures, that Men ſteal you not, nor the Wolves tear and deſtroy you? For ſhould I neglect my Care of you, you could not go out to feed in your Paſtures, but in fear of periſhing by your Enemies.

This Fable is related by Xenophon, *in his 2d Book of the Memorable ſayings of* Socrates, *to ſhow that the Sheep cannot feed in ſafety when the Shepherd is wanting. And that the People are void of Security, and fit for nothing, where they are*

are not Governed and kept in good Order by the Authority of a Prince. It likewiſe hints at the unthinking and ignorant Rabble, who are often murmuring at the idle Lives of their Governours.

FAB. LI.

The two Kinſmen *going to* Law.

A Diſpute ariſing between two Kinſmen about a ſumm of Money, which both laid claim to, and neither of them willing to yield to the other, they reſolved to decide the matter by Law. So after great Threats on both ſides, how much they would ſpend rather than loſe their Rights, they applyed themſelves to the Lawyers; and then the War was ſoon declared. But e're their Advocates began to plead, one of the Clients conſidering with himſelf, called his Adverſary aſide, and whiſpering in his Ear, 'Tis not at all, ſaid he, for our Credits, that we, who are by Nature ſo ſtraightly bound to each other, ſhould by Money be divided, and made Enemies. Pray conſider that the Event of Law is as uncertain as that of War: 'Tis in our power to begin it, but not to bring it to an end. Our whole difference is about a hundred Staters of Gold, and if we proceed on in our Suit, we may ſpend double the ſumm before we ſhall have concluded it, amongſt our Advocates, Solicitors and Clerks, alſo in procuring the aſſiſtance of Friends and Witneſſes. All theſe muſt be waited on, complement ed, and fee'd; Beſides we muſt be continually trotting about with innumerable Cares and Vexations attending us. And then at laſt, he who

who ſhall get the Victory, let him ſit down and make the beſt Reckoning he can, he ſhall find himſelf a Loſer. Is it not therefore better we ſhould open our Eyes in time, before we put our ſelves iuto the Clutches of theſe Vultures? And that we ſhould divide the Money that would fall to their ſhares, who will never thank us for it? Reſolve therefore to quit half your pretenſions, and I will do the like; Thus ſhall we both be ſavers, and preſerve our Friendſhip, which otherwiſe would ſoon expire, and thus ſhall we ſhift off an unſpeakable Trouble from us both. Which propoſal if you ſtill refuſe to accept, I will leave the whole matter to your own Conſcience; uſe me as you pleaſe; for I had rather my Friend ſhould have my Money, than theſe unſatiable Harpyes; and ſhall gain enough in ſaving my Credit, keeping my Friend, and avoiding all the Troubles and Vexations dependant on ſuch a Law-ſuit. The Truth of the thing, together with the Frankneſs of his Kinſman, ſo much took with the Adverſary; that they ſoon put an end to the Difference by themſelves; To the great diſpleaſure of all their Lawyers, who were heartily vex'd to loſe ſo good a Prey.

I wiſh ſuch men would ſtudy to imitate the Prudence of theſe two Kinſmen, as are ready to go to Law on every frivolous occaſion; ſince moſt of our Law-ſuits bring more Trouble and Charge than Profit, even to the Victors themſelves. Better is it therefore for any Man to loſe ſome part of his Juſt Right, than for the Expectation of a ſmall advantage, to pull on his own Head ſuch endleſs Troubles and Vexations.

FAB.

FAB. LII.

The Sick Kite.

THE ſick Kite ſeeing her Mother expreſs great ſorrow for the danger ſhe appeared to be in, Suppreſs dear Mother, ſaid ſhe, your Paſſion, and rather pray to the Gods on my behalf, that I may be reſtored to Health. Alas, my Child, ſaid her Mother, How canſt thou expect Favour from the Gods! For which of them is it, whoſe Altars thou haſt not defiled, and impiouſly ſnatched from them their Sacrifices?

God liſtens to the Zealous Devotion of Good Men, but ſlights and rejects the Prayers of ſuch as are hardned in their Wickedneſs, and have contemned him. A French *Author ſays,* Qu' il arriue difficilement, que celuy qui n'a fait aucune choſe que vivre mal, ait l'advantage de bien mourir. *It rarely happens, that he who has always lived an ill courſe of Life, ſhould make a good End.*

O quam falluntur ſua qui juvanda Tonanti
vota putant; cum ſint pectore nata malo.

FAB. LIII.

The Aſs *and the* Boar.

WIth very reviling Language a Boar being provok'd by an Inſolent Aſs, Thou dull Animal, ſaid the Boar, looking diſdainfully on him, thou deſerveſt a ſevere chaſtiſement for thy ill Tongue; but I ſcorn to give it thee; Therefore Scoff on, ſince thy Sottiſhneſs allows thee

this Liberty, and makes thee beneath both my juſt indignation and revenge.

We ſhould ſtrive when we hear things that diſpleaſe us, and ſpoke by contemptible Perſons, ſo to moderate our Paſſions, as not to make returns in ſcurrilous Language, becauſe it may be of greater Credit for us to paſs them by with Scorn.

Non Moſtrar tuo valor con gente vile.

Uſe not thy Valour on an ill-bred Clown.

FAB. LIV.

The Wood *and the* Country-man.

IN thoſe times when Trees could ſpeak, came a Countryman into a Wood, deſiring liberty of the Trees to let him make a Handle or Helve amongſt them, for a new Inſtrument he had invented, called a Hatchet; which the Wood courteouſly granted. But the Man having compleated his Hatchet, firſt began to cut with it the Boughs and Shrubs, and then to hew down tall Trees. But when they perceived this Deſtruction come upon them by their own free leave, they all were troubled. This, ſaid an old Oak to the reſt, is but a juſt puniſhment fallen upon us, who by our raſh and inconſiderate Gift to Man, have pull'd this Miſchief on our own ſelves.

When an Enemy asks a Favour of us, we ſhould conſider whither or no the Thing, if granted, may not be uſed by him to our prejudice.

Non dar favore a chi puo farti oltraggio.

Give not to him thou knowſt to be thy Foe,
Leſt by thy Gifts he work thy overthrow.

FAB.

FAB. LV.

The Hart *and the* Vine.

TO eſcape the cloſe purſuit of the Hunters, a Hart hid himſelf under the thick Branches of a ſpreading Vine, where he lay lurking till the Hunters were paſſed by; and ſo ſoon as he thought himſelf ſecure, he began to eat the Vine Leaves, with which making a ruſtling noiſe, it raiſed in the Hunters a Curioſity of ſearching what it might be; imagining it ſome Wild Beaſt hid un-

der thoſe Leaves; and haſting back to the place, they diſcovered the trembling Hart, whom they with their Spears kill'd: But as he was dying, I moſt juſtly, cryed he, ſuffer this Death, that ſo ungratefully abuſed and tore my kind Preſerver.

Thoſe who againſt all ſenſe of gratitude injure their Benefactors, and violate the Rules of Hoſpitality, deſerve no pity when they ſuffer a due Puniſhment of their Crimes. Pleroſque homines eſſe videmus, *ſays St. John.* Damaſcene, qui poſtquam beneficiis affecti fuerint, eos a quibus ea acceperint, perinde ac Mancipia contemnant, ſuperciliaque adverſus eos attollunt. *We ſee moſt men of that temper, that after they have had favours conferred on them, look upon their Benefactors as Slaves, and behave themſelves ſcornfully toward them.*

Divina ingratos homines ulciſcitur ira.

FAB. LVI.

The Worm *and the* Fox.

A Contemptible Worm that pretended to Phyſick, appearing out of the Earth in a great Aſſembly of other Creatures, boaſted on this manner; I, Noble Auditors, by my long Study and Search into the Secrets of Nature, and by the great knowledge I have acquired in my Travels into the Subterranean Parts of the World, as well as here above, do underſtand the true Vertues of Minerals, Roots and Stones; as alſo of all Herbs, Plants and Flowers, ſo that I am able by my Catholick Medicine, which I prepare according

ing

ing to Art, to Cure all Diſeaſes, Maims, and Imperfections whatſoever. In a word, I may without Vanity ſay I ſhould be ſorry to be thought of leſs Skill than the Famed *Æſculapius* himſelf. Whoſoever therefore would reap the benefit of my Labours, let him make haſt hither, before I leave this place, to make ſome other Country happy by my Practice therein. To the boaſting Harangue of this Vain-glorious Quack-ſalver, the Fox with great attention liſtened, and it being finiſhed, he looking on him with contempt, made this Anſwer: Which way, ſaid he, thou Ignorant Emperick, wilt thou be able to do theſe Wonders to others, who art thy ſelf both Blind and Lame, and canſt ſupply neither one nor other of theſe thy own Defects?

This aims at the impudent Boaſts of many Pretenders to Phyſick; and ſhows that what cannot be proved by good Experience, ought to be but of very little Credit. And thus our pretending Chymiſts will undertake to make Gold by the Philoſophers Stone, whilſt they at the ſame time are clad in Rags, and periſh with Hunger.

FAB. LVII.

The Wolves *and the* Sheep.

After a long War between the Wolves and Sheep, they made a Solemn Truce for a Term of years, and gave Hoſtages on both ſides for the keeping it inviolable. The Wolves ſent their Young ones on their parts, and the Sheep, in exchange, delivered into their Cuſtody their

Dogs, who were to remain with them till the Expiration of the Truce. But the young Wolves being ſeparated from their Damms, began to howl and cry, which the old Wolves hearing, took thereupon an occaſion moſt perfidiouſly to break the Truce, yet pretending the Sheep were the Aggreſſors by their ill uſage of the Hoſtages in their hands, and then falling on the innocent Sheep, committed all manner of Hoſtilities and Depredations amongſt them. For they, in this Diſtreſs, wanting the Dogs, who had ever been their faithful Guards to defend their ſeveral Flocks, were in a ſhort time all miſerably deſtroyed by the Wolves, their inveterate Enemies.

It is a madneſs in any men to deliver up their Guards as Hoſtages, or to put their Caſtles and Cittadels, into the hands of their Enemies, who no doubt would never ceaſe ſpoiling them, when they ſhould ſee them thus deprived of all manner of Safe-guard.

FAB. LVIII.

The Wolf, *the* Fox *and the* Apes.

A Wolf almoſt famiſhed after a three days faſting, met in his progreſs up and down the Woods a Fox, whom ſeeing ſo fat and ſleek, he admired, asking him how in ſuch terrible weather, being the depth of Winter, he could find ſuch plenty of Food to keep him in ſo good plight. The Fox pointing towards an Apes Cave, Thither, ſaid he, am I often invited, and there always welcom, when I fail of good ſucceſs in my

my hunting for Prey. And ſaying this, he offered the Wolf ſome Fragments of his Meat brought from thence, which the Wolf ſoon devoured; but they only ſerving to whet his Appetite, in order to a better Meal, he begged the Fox of all Loves, to tell him by what means he might inſinuate himſelf into the favour of this Ape? That, anſwered the Fox, requires no great Art to do, if you can but frame your ſelf to Lying. He thinking this no difficult matter, ran eagerly to the Den, where he was no ſooner entred, but his Noſe being Saluted with a very unſavory ſmell. O inſufferable, cryed he, What a ſtinking place is this? And looking forward, he ſaw the Old Ape fondly hugging her deformed Young. Here forgetting the Crafty Foxes adviſe, Well, ſaid he aloud, in all my life time did I never behold ſuch ugly Creatures as theſe. And as he was going nearer to them, they all at the ſame moment leaping violently on him, with great fury tore him; one hanging on his Noſe, another on his Neck, the reſt on all ſides Perſecuting him, that the wretched Wolf with much difficulty got clear of them, and eſcaped with Life. At his return he found the Fox, to whom he gave a full account of his reception. I do not wonder at it, ſaid the Fox, becauſe you ſpeak truth at your very going in, when I ſo ſtraightly charged you to lye. Do you not think I have the Senſes of Smelling and Seeing, as well as your ſelf? And yet I told her at my firſt viſit, that I was infinitely pleaſed with that comfortable Odour, and ſate me down, as if in ſome room made ſweet with delightful Perfumes. Then called her Beautiful Lady, Mother

of a lovely and hopeful Off-ſpring. Beſides, I was careful all Supper-time, not unwarily to let ſlip from my mouth any imprudent Truth. Which method had you been as careful to have obſerved, you would not have been ſo ready to periſh for Hunger as you are at this moment.

The Ape in this Fable does naturally enough expreſs ſuch as are Lovers of Flattery; but methinks more particularly two ſorts of men, both of them much addicted to Vain-glory, and delighted in hearing their own praiſe, yet otherwiſe perſons of great Deſert, theſe are men of Learning, and men of Arms; to many of whom, as my Author obſerves, nothing is more uneaſie and unpleaſant than to hear the Truth freely ſpoke of them.

E di giudicio aſſai manca e falliſce
Chi ſuol fede preſtare a finta loda. *Ital.*
He muſt want Senſe, and Eyes to ſee,
Who Credit gives to Flattery.

FAB. LIX.

The Sow *and the* Wolf.

WHilſt a Sow was in the Pangs of her Travail, ſhe was thus civilly accoſted by a Wolf; You may ſecurely, Dear Siſter, ſaid ſhe, bring forth your young, for I, out of the due reſpect I owe you, will be your Guardian in this time of Neceſſity, and take care both of your ſelf and young ones. The Sow told her ſhe had no need of her officious aſſiſtance: But if, added ſhe, you will ſhow your Civility to me, I entreat you in Modeſty to withdraw, for the greateſt ſervice you can

can do me is to be gone, ſince I have ever eſteemed the Wolf's friendſhip to be beſt at a diſtance.

We ought not to accept every plauſible offer of kindneſs, for many are ready to Complement us with their officious ſervices, not for our Profit but their own. Fictæ amicitiæ non eſt fidendum.

FAB. LX.

The Thief *and the* Dog.

BY the barking of a Dog, was a Thief diſturbed in his work, as he was breaking into a Houſe, he therefore to quiet him, offered him a Piece of Bread: Ah Treacherous Thief! ſaid the Dog, wouldſt thou bribe me with that, to make me ceaſe my barking? No, I'll not betray my Maſter, ſhouldſt thou now feaſt me here to night: For all thy bounty to me, is but to ſtop my Mouth till thou robſt our Houſe, and then where ſhall I dine to morrow? And who ſhall relieve me hereafter when I ſhall be ſtarving for Hunger?

This gives us a Caution, that for a ſmall profit, we loſe not a conſiderable benefit: And to beware of giving credit to every one that ſpeaks us fair, for many ſuch there are, who at the ſame time are only deſigning to cheat us. Non Facta, ſed Conſilia ſpectanda. *We are not only to conſider mens Actions, but their Drifts. To which alſo alludes that ſaying of the* Civilians.

Tolle voluntatem nec erit Diſcrimen in actu.

Which Sentence is explained in Plato's *Banquet, but more at large in* A. Gellius. Lib. 17. Cap. 20.

FAB.

FAB. LXI.

The Frogs *deſiring a* King.

WHether under an *Anarchy* or *Democracy*, I will not poſitively affirm, The Frogs in a great Lake grown wanton, reſolved unanimouſly to Petition *Jupiter* to give them a King to Rule over them: Which requeſt ſeeming ridiculous, he at firſt hearkened not to it, but they not diſcouraged, perſiſted in their Devotions, ſtill begging a King. Till *Jupiter* tired with their importunity

importunity, caſt down amongſt them a Beam of an extraordinary bigneſs; the fall whereof into the Lake, ſtruch ſuch a terror amongſt the Frogs, as cauſed them to make their firſt approaches with Fear and Trembling; but ſeeing him continue mild and peaceable, they made, with more aſſurance, their next Addreſſes towards him, paying him all due Honour, at a leſs diſtance. At laſt, when they found it to be only a Log, they threw aſide all manner of reſpect, leaped upon it, and made their King their ſport and ſcorn. This cauſed the Frogs to renew their Prayers to *Jupiter*, to ſend them a Valiant and Active King: He to anſwer their deſire, gave them a Stork, who with great Majeſty walking about the Lake, ſoon curbed the unquiet Spirits of thoſe his unſatisfied Subjects; which obliged them privately to complain to *Mercury*, beſeeching him to implore on their behalves, the favour of *Jupiter*, in this their Diſtreſs, but he would not hearken to them. Under this Tyranny therefore have they ever ſince groaned, for *Jupiter* would never grant them any redreſs, which conſtrains them to keep up in their holes all day, ſeldom ſtirring out till evening, that the Stork takes Wing to fly to his Neſt, and then they appear abroad with hoarſe Voices, renewing their old Complaint βρεκεκεκὲξ, κοὰξ, κοὰξ, but to no purpoſe, for *Jupiter* has reſolved, that they who cannot be content with a Merciful King, ſhall ſuffer by a ſevere one.

When the Athenian *Commonwealth had long flouriſhed, under a Democratique Government, by the Laws of the Wiſe* Solon, *the People on pretence of Liberty*

Liberty, threw off their old Bonds; Then being divided into Parties and Factions, Pisistratus *the Tyrant set up himself by his cunning Arts; for so soon as he had made himself Master of the Cittadel, he held the Government for the space of three and thirty years. Of whose Tyranny when the* Athenians *complained,* Æsop *spake this Fable to them. Which also shews, that the Common People are in their Humours like these Frogs, for when they have a Mild and Gracious King, they are murmuring against him, as too easie and remiss in his Affairs: And the Vigorous and Active Prince, they esteem a Tyrant. The true reason of which is, because they are soon weary of things present, and still restless till they see those which are new.* Ἰσχυρὸν, ὄχλος ἐστὶν, οὐκ ἔχει δὲ νοῦν. Res violenta Turba est non habet autem Mentem. *A Multitude is an unruly thing, without all manner Prudence and Foresight.*

FAB. LXII.

The Thief *and the* Sun.

THE Neighbours of a certain Thief were about to recommend a Wife to him, but *Æsop* observing their intention to gratifie so ill a Man, diss'waded them by this Example: On a time, said he, the Sun falling in Love with a Beautiful Woman, had a mind to Marry her; at which the several Nations of the World finding themselves aggrieved, resolved to prevent it, and to that end sent Ambassadours to *Jupiter*, beseeching him he would not suffer the Sun to Marry, for as they alledged, it would be to their great detriment.

Jupiter

Jupiter in a paſſion asked them, Wherein this Match could reſult to their inconvenience? To whom one of them, with humble ſubmiſſion, anſwered, We have now, Great Sir, but one Sun, and he alone, in Summer time, heats and ſcorches us to ſuch a degree, that we are almoſt burnt with his Fiery Rays; what then would become of us, ſhould he have Children like himſelf?

Ill men ought not to be encouraged, but rather expell'd from the Society of the Good. Multi ſunt ita amentes ut malis propriis gaudeant.

FAB. LXIII.

The Gameſter *and the* Swallow.

THere was a diſſolute Young man ſo great a Lover of Gaming, that he had conſumed all his Patrimony, his ready Coin, and his Goods, at Play, leaving himſelf nothing but a thred-bare Suit, and an upper Garment, to defend him from the Cold. This Man ſeeing on a time a Swallow, that was come much earlier than ordinarily they do, the Winter not being quite paſt; and having no other Moveables left to venture at play; Well, ſaid he, ſince I ſee the Summer come, I'll ſell this ſuperfluous Garment for Tools to work with, which he did, and quickly play'd off the Money. But the Cold Weather afterwards returning, this miſerable Gameſter, when almoſt ſtarved to death, ſeeing the ſame Swallow, who was likewiſe ready to periſh with the Cold; Curſe on thee, ſaid he, thou Miſchievous Bird, whoſe unſeaſonable coming has ruined both thy ſelf and me.

Things

Things done out of their proper time, are not of long continuance. Alceator, quanto in arte eſt melior, tanto eſt nequior.

Tho' of his Trade a Gameſter beſt may be,
Amongſt Good Men the worſe eſteem'd is he.

Maturo conſilio ac deliberatione qualibet in re opus eſt, nihilq; temerario animi motu attentandum.

FAB. LXIV.

The Pigeons *and the* Hawk.

BEing tormented by the frequent Aſſaults of a Kite, upon their Young ones, the Innocent Pigeons choſe a Hawk for their King, but he exerciſed his Regal Authority over them more like a fierce Enemy, than a Father of his Subjects. For under pretence of puniſhing ſome of them for their faults, he moſt cruelly devoured both old and young, that they ſoon repented them of their Election. And complaining amongſt themſelves, Alas, ſaid they, It had been better for us to have endured the ſlight vexations of the Kite, than to have pulled this inevitable Deſtruction on us all.

No man ſhould be ſo diſpleaſed with his Condition, as ſtriving to mend it, he ſhould indanger the making it worſe. The Emperour Juſtinian *ſays,* Licet Lex imperii juris ſolemnibus Imperatorem ſolverit, nihil tamen tam proprium imperii eſt, quam Legibus vivere: quapropter Tyrannorum contra Tyrannos ſolicitanda non ſunt auxilia. *Lib. 6. C. tit de teſtam.*

FAB.

FAB. LXV.

The Cuccow *and the* Small Birds.

A Cuccow asked the ſmall Birds why they made ſuch haſte from her, ſheltring themſelves in Hedges and Buſhes whenever ſhe appear'd? Becauſe, anſwered they, you are ſo like the Hawk, our Mortal Enemy, whoſe ſight we always dread: For by your Shape, you muſt needs be of that Species, and therefore we cannot but have a ſuſpicion of receiving Miſchief by you.

Plutarch *tells us this Fable ſpeaking of* Licias, *the Tyrant of* Megalopolis. *And adviſes to beware of thoſe who are deſcended from a Bloody Family, and whoſe actions give us a ſuſpicion that they would be exerciſing Cruelty over others.*

FAB. LXVI.

The Fox *and the* Dragon.

A Fox digging in the Earth, to make his ſeveral Appartments and Salleys, pierced one of his Holes ſo deep, that he came to the Den of a Dragon, the Guardian of a hidden Treaſure there, whom ſo ſoon as the Fox ſaw, Sir, ſaid he to him, I beſeech you, in the firſt place, pardon my Inadvertency and Rudeneſs, and then, if you can but conceive what ſmall occaſion I have for Money in the courſe of my life, I beg you would not take it ill if I ask what profit you may reap of

of all this Trouble? and what great reward can tempt you thus to deprive your ſelf of ſleep, and to paſs all your days here in the horrour of Night and Darkneſs? Alas, I have none at all, anſwered the Dragon: But *Jupiter*, the greateſt of the Gods, has given me this in charge. Do you then, demanded the Fox, make uſe of none of this Treaſure? nor diſpoſe of any part of it to your Friends? No, replyed the Dragon, for ſo it has pleaſed the Deſtinies to order it. Then give me leave to tell you, proceeded the Fox, and pray be not angry with me; He that is of your temper, and under your Circumſtances, was born, no doubt, with the Curſe of the Gods on his Head.

Since thou muſt go in a little ſpace of time thither, where ſo many are already gone before thee, Why, through a ſtrange blindneſs of Spirit, art thou ſo induſtrious continually here, to diſquiet and torment thy ſelf? 'Tis to thee, O Covetous Man, I direct my Diſcourſe; To thee, I ſay, who art the Joy of thy Heirs and Relations, who grudgeſt the Gods their Incenſe, and thy ſelf thy proper Nouriſhment. Who art ſad and Melancholly when thou heareſt the ſweet ſound of the Viol, and grieved at the Harmony which other Muſical Inſtruments bring thee. From whoſe very Heart the charge of Neceſſary Food fetches troubled Sighs and Groans. Who, to augment thy Wealth penny by penny, doſt daily provoke Heaven to thy Deſtruction, by thy Thefts, Cheats, and impudent Perjuries. And who takeſt a provident Care to reduce into a ſmall Compaſs the Expence of thy Burial, leſt Libitina, *Goddeſs of Funerals, ſhould get any thing by thee.*

FAB.

FAB. LXVII.

A Sheep *and its* Shepherd.

WIthout noiſe or murmuring did an innocent Sheep ſuffer herſelf to be dragged away by a Wolf, from whom, by great fortune, ſhe after a while eſcaped: But being another time ſeized by the Dog, ſhe cried out ſo loud, that the Shepherd hearing, ran in haſte and reſcued her from him. Of which clamour the Shepherd asking the reaſon, ſhe having endured the Wolves outrage to her with all that patience? I was more troubled, anſwered ſhe, to be ſeized by the Dog than by the Wolf; for the Wolf is naturally our Enemy, but the Dog is the pretended Guard both of your Flocks and Houſe, and for that reaſon I took it ſo ill of him.

This ſhows how hainous the Injuries are, which we receive from the hands of thoſe, from whom we expect Friendſhip and Protection.

FAB. LXVIII.

The Lioneſs *and the* Fox.

A Lioneſs being upbraided by a She-Fox, that ſhe was not Fruitful, bringing forth but one young at a time; anſwered, 'Tis true, but what I am then delivered of, is a Lion.

Excellence conſiſts not in Quantity, but Quality.

FAB. LXIX.

The Old Man *and* Death.

GRoaning under the weight of a heavy burden of Wood, which he was bringing home from the Forreſt, came a poor Ancient Man, whoſe ſtrength and ſpirits being almoſt ſpent with the tediouſneſs of the Journey, and greatneſs of his load, he threw it down in the middle of his way; and ſitting on the ground, in the very anguiſh of his Soul, he called often on Death to

to come to him; when behold Death in an affrightful ſhape appeared, asking what he would have, that he called ſo earneſtly on him? The good man trembling with fear, thought fit, at that time, to diſſemble the matter; I only wiſhed, anſwered he, for your coming to help me up with my heavy Faggot.

Many dare wiſh for Death, and ſeem to contemn it, who are yet affrighted when 'tis repreſented to them in imminent Dangers. Plerique inter mortis metum, *ſays* Seneca, & vitæ tormenta miſeri fluctuant, & vivere nolunt, & mori neſciunt. *Many wretched Men ſtruggle between the Fear of Death and the Torments of an unhappy Life; they are unwilling to live, yet know not how to dye.* Benche ſtia vn' Huomo in gran pericolo, *ſay the* Italians, non mai vorria morire. *Tho a Man happen to be in great affliction, yet will he not be content to dye.* Melior eſt canis vivus, Leone mortuo.

FAB. LXX.

The Aſs, *the* Ox, *the* Mule, *and the* Camel.

FOur ſlaviſh Beaſts, an Aſs, an Ox, a Mule, and a Camel; all under the ſame Circumſtances of Miſery, were making their Complaints one to another of the hard fortune, to which they, above all other Creatures, were ſubject in this World, being compelled almoſt to a continual Slavery. But afterwards they comforted themſelves as well as they could, with what they hoped would come to paſs: And to this purpoſe, the Grave

Aſs, having a while conferr'd with the Mule, expreſt himſelf; it being ſuppoſed therefore to be the ſentiment of them both: After all theſe Labours, my Friends, ſaid he, I doubt not but to ſee the day, when I ſhall have this Pack-ſaddle thrown off my back, and ſhall end my life in eaſe and pleaſure; thus from a Porter I ſhall become a Gentleman. The Camel and the Ox having conſidered the Gifts, Nature had beſtowed on them, and how well they had deſerved of their Maſter: Surely, ſaid they, we ſhall no longer be made to drudge as we have been; for we have ſufficiently purchaſed by our paſt Labours and Sweat, all the Meat wherewith we ſhall be ſuſtained to the end of our Lives, ſo that we may well hope to paſs the reſt of our days in Plenty and Felicity.

Let none admire too much at this Aſs and his three Comrades, for they have many Brethren amongſt us Men, ſo great Lovers of Idleneſs, that forgetting they were born to an induſtrious Labour, can have no thought but how they may avoid all manner of Trouble, and ſpend the remainder of their Days in Sloath and Luxury. The meeting together of theſe four dull Animals in my Fable, brings to my memory the old Adage, Similes cum ſimillibus facillime permiſceri, atque eoſdem nullo negotio convenire. *But I muſt put all thoſe of their Lazy Inclinations, in mind of the ſaying of a Wiſe man,* Μοχθεῖν ἀνάγκη τὸς θέλοντας εὐτυχεῖν. Laborare neceſſe eſt eos, qui volunt eſſe felices.

He who ever hopes to thrive,
Muſt by induſtrious Labour live.

FAB.

FAB. LXXI.

Prometheus *and* Epimetheus, *Peopling the World.*

WHen the Gods had given directions to the Sons of *Japetus*, for their making Men of Clay, to People the Earth, 'tis reported that *Prometheus* applyed himſelf to his Buſineſs, with great Care and Circumſpection, diligently conſidering every thing he did, till he had perfectly compleated the Frame of Man; in which important work he proceeding thus ſlowly, his number of Men was but ſmall. Whilſt *Epimetheus* made quicker diſpatch, huddling up a great multitude in a ſhort time, for he uſed neither ſtudy nor care in his Works, whereas in thoſe few which the diligent *Prometheus* formed, no induſtry was wanting, nor any prudent fore-thought for the contriving all things, as I may ſay, with proper Symmetry, and in a perfect Harmony. Of which Men thus finiſhed by him, are all thoſe admirable Heroes, ſo highly celebrated by Antiquity for their Wiſdom and Virtue. But of thoſe numbers which came out of *Epimetheus*'s Workhouſe, the moſt part were Lame, Weak and Defective, in ſome or other of their Faculties. They wanted Prudence, Conſtancy, Moderation, Juſtice, and even Humanity too. And as Children do very often retain ſome of their Parents Infirmities, ſo may you obſerve in theſe, a Precipitation in all their Actions, and a Hurrying of their Words, without conſideration of what they do or ſay,

and then perchance they grow ſenſible of their Errour, and ſtrive to correct themſelves. Which are Periphraſis's of *Epimetheus*'s Name.

This Fable ſhows that the greateſt part of Men are Fooliſh, Wicked, and Inconſiderate. It alſo verifies the old ſaying, Omnia eſſe preclara rara, *that all Excellent Things are ſcarce.*

FAB. LXXII.

The two Cocks.

FOR the Soveraignty over the Hens of a Village, two Cocks fought briskly together, till one of them finding himſelf not able longer to reſiſt the Power of his Enemy, ran away and hid himſelf, whilſt the Conquerour flew upon the top of a Houſe, to proclaim his Victory over all his Dominions. But an Eagle by chance hovering thereabouts in the Air, and perceiving ſo fair a Mark, ſtooping ſuddenly down, ſeized him in her Tallons, and carried him away. The vanquiſhed Cock thruſting accidentally his Head out of his Hole, was a Spectator of his Adverſaries Cataſtrophe, at which he heartily rejoycing, came forth among the Hens, and had the ſole enjoyment of them without Rival.

Let no man be too Arrogant after he has had good Succeſs in his Affairs, becauſe there is nothing certain in this World, and we often ſee Men high and proſperous one day, and the next thrown down into the loweſt Pitch of Miſery.

FAB. LXXIII.

The Bees *and* Jupiter.

THe Bees presented to *Jupiter* a Vessel of Honey, with which he was so well pleased, that he bad them ask him what they would, and it should be granted them. Most mighty *Jove!* said the Bees, we humbly beseech you to grant us that power against our Enemies, that when men shall attempt to rob our Hives of the Honey, we gather with so much pains and industry, that if we wound them with our Stings, they may dye without remedy. *Jupiter* hearing this unreasonable request, and having a greater love for Mankind than for the Bees, No, answered he, very angrily, but if when Men come to your Hives, you shall dare to sting them, you your selves shall presently dye; for losing your stings, that shall also prove the loss of your Lives.

We often find, that the Mischief we wish to our Enemies, falls on our own Heads. This Fable also shews, that the Gods are not pleased with too unreasonable punishments afflicted on Men, according to that Sentence of Herodotus, *in his Melpomene.* Ὡς ἄρα αἱ λίην ἰσχυρὰι τιμωρίας πρὸς θεῶν ἐπίφθονοι γίνονται. Quod scilicet nimis vehementes animadversiones a Dijs odiosæ sunt. *And another Author says excellently,* Injuria sanctiss. pientissimiq; fit Numinis Majestati, Sceleratis precibus; easq; in maliciose Precantibus capita retorquet.

FAB.

FAB. LXXIV.

The Oak *and the* Reed.

THere happened once a diſpute between the Oak and the Reed, of their Honour, Firmneſs and Conſtancy; in which many unbecoming Speeches paſſed on both ſides, till the Oak growing angry; Thou Deſpicable Weed! ſaid he, Thou poor Upſtart! that haſt the Confidence to Word it with me, who with a ſtrong unſhaken Body, for many years, have ſtood here firmly planted,

planted, with my Root deep in the ground, whilſt thou ſprouting out of the Mud, there ſtickeſt with thy feeble Body, obliged to bow with every blaſt of Wind, nay, with every breath of Air; and then for all this preſumption, thy haughty Head is made to ſtoop and kiſs the Dirt. The proud Oak boaſting on this manner, put to ſilence the Modeſt Reed, who had no mind to proſecute this imprudent Quarrel, but waited a fitter opportunity to upbraid him. When ſtraight a violent Storm aroſe, making great Deſtruction wherever it came, which the ſturdy Oak bravely reſiſted a great while, but was at laſt forced to give way, and was torn up by the Roots; while the humble Reed by its ſubmiſſive yielding endured the whole fury of the Storm. And afterwards would often laugh at the great Inſolence of his Preſumptuous Adverſary.

Wiſe and Vertuous men ſhould eſtabliſh ſuch an equality in their Souls, as not to ſuffer themſelves to be torn up by any Storm of Adverſity, when by a ſmall yielding they may be able to endure the ſhock. Nor ſhould they be carryed above their due Limits of Modeſty and Sobriety, when their Affairs ſucceed to their Deſires. But by the Allegory of our Fable, we are adviſed to bow and yield every way to what we cannot certainly oppoſe. When Phocion *councelled the* Athenians *not to reſiſt* Alexander, *but give place, for the preſent, to the violent Torrent of his Conqueſts, he could not juſtly be blamed for want of Valour or Manly Reſolution. For how could he be taxed with Cowardice, who ſuffered Death with ſo much ſlight and ſcorn of it? He therefore that would live ſafe, muſt*

muſt thus bend and ſuit himſelf to the occaſion, like the Reed, by which he ſhall continue his Root firm and durable, when the Storms ſhall blow; whilſt the proud ſtubborn Oak that refuſes to be plyant, ſhall be torn up, and his place no longer known. Let the Examples of this Tree and this Reed teach us not to oppoſe an over-powerful Enemy, but to avoid with all our Art his ſeveral Attacks, by which we may continue firmly rooted in our ſeveral ſtations. Potentiori non reluctari expedit. *Faern.*

FAB. LXXV.

The Lamb *and the* Wolf.

A Lamb looking out of his Window, and ſeeing a Wolf paſs by, called him Cruel, and Murderous Beaſt, and gave him other reproachful Language. Ah poor Wretch! ſaid the Wolf to him, I am not offended at thy Abuſes; nor is it thou, but that ſecure place wherein thou art, that injures me.

Time and Place do often give very inconſiderable Perſons courage to inſult over their Superiours. Fortes & Magnanimi ſunt habendi, *ſays* Cicero, Non qui faciunt, ſed qui propulſant injuriam. *They are to be eſteemed truly Valiant and Magnanimous Men, not who do an injury, but who paſs it by.*

FAB. LXXVI.

The Ape *and the* Fox.

SOme diſcontented Beaſts, in a great Aſſembly, conſulting together to make them a King in oppoſition

oppoſition to the Lion, preferr'd the Ape to that Dignity, becauſe of his admirable Activity in Dancing. But the malicious Fox, envious of the Honour was done the Ape, and having ſeen a piece of fleſh in a Toil, Sir, ſaid he to him, Be pleaſed to go with me to a certain place, and I'll ſhow you a Treaſure, for to you, being our King, juſtly all Treaſure-troves belong: Then carried him to the Net, where he immediately intangled himſelf, whilſt the Fox ſtanding at a convenient diſtance, was ſafe, and in ſcorn, laughing at him: O thou fool! ſaid he, Becauſe Fortune favoured thee, and Fools flattered thee, thou hadſt thought thy ſelf fit to have the rule over all other Beaſts, but thou ſeeſt how thou art miſtaken, that wanteſt Senſe to govern thy own ſelf.

Many Men raſhly undertaking great Things, run themſelves into Misfortunes, for which they are deſpiſed, and perhaps ruined. But ſome think this Fable was deſigned by Æſop, *to expoſe the Folly of the Vulgar, who many times in their Elections, will have a greater regard to one man for his Graceful Perſonage, than to another for the moſt excellent Endowments of his Soul.*

FAB. LXXVII.

The Graſhopper *and the* Owl.

ALmoſt all Day had a Graſhopper with his chattering noiſe diſturbed a ſleepy Owl, whoſe Nature is to ſearch abroad by Night for her Meat, and ſleep from Day-break till Twilight, in ſome hollow Tree. The Owl civilly entreated him

him to forbear his ſinging, or remove farther off, but he regarded her not. She then deſired him a ſecond time, not to give her that diſturbance; But he ſtill continuing croſs, rather made the louder noiſe. When the Owl ſaw no Arguments could prevail, and that he ſlighted all ſhe could ſay, ſhe uſed this Stratagem to revenge herſelf on that vexatious Inſect. Since you will not let me ſleep, ſaid ſhe, with your Pleaſant Tunes, which methinks are ſo melodious, they reſemble thoſe which *Apollo* plays, when he charms the Gods with his Harp; I have a mind to indulge my ſelf with ſome of that Nectar my Miſtreſs *Pallas* lately beſtowed on me. If you care to taſte it, come hither and we'll remember her good Health together in it. The Graſhopper who had ſang himſelf drie, and heard his ſweet voice ſo much commended, hopped briskly towards the Tree; but when the Owl ſaw him ſo near, ſlipping out of her hole, ſhe flew upon the affrighted Creature, and kill'd it. Thus he by his Death gave her the ſilence, which in his life time, he ſo ſcornfully refuſed her.

They who are not courteous towards others, receive ſometimes a juſt reward of their ill temper. Humanitas, & gratior, & tutior.

FAB. LXXVIII.

The Fiſher *that played on his* Pipe.

A Fiſher not very expert in his Trade, that had obſerved many great Shouls of Fiſh in the Sea, taking his Net and a Pipe, he went to the

the Sea-ſide, where ſitting on a Rock, he played upon his Pipe with his utmoſt Skill, expecting by his Muſick to have allured the Fiſhes out to him. But finding that did him no good, he laid aſide his Pipe and threw in his Nets, in which as he drew them to the ſhoar, he perceived a great number of fiſhes leaping. You may leave off your capering, ſaid he, ye perverſe fiſhes, for when I Piped to you before, and would have had you Dance, you then refuſed, and now I have done, you begin your Jig.

Thoſe things are beſt done, and are moſt acceptable, which are timed in their proper Seaſon. This Fable was made uſe of by Cyrus *(as in the firſt Book of* Herodotus*) when he pardoned and took into his protection the* Æolians *and* Ionians, *whom he had formerly ſollicited againſt* Crœſus *in vain, and they came afterwards of their own accord, ſubmitting themſelves to him, under thoſe Laws by which they had before been governed.*

FAB. LXXIX.

The Cuckow *and the* Nightingale.

With great Arrogance was a Nightingale ſcorned and derided as an ill Singer, by a Cuckow, who had the confidence to vye with her for the Maſtery, appealing for Judgment in the Caſe to an Aſs, who happened to be preſent, and readily offered himſelf to decide the Difference. So ſoon then as the Challenge was accepted, the Cuckow firſt began, and long continued his repeated Note: But the Nightingale, not doubting of the Victory, only gave

gave a ſhort Specimen of her Voice and Skill, wherein ſhe ſhewed a moſt admirable and delightful variety; and then they both waited the Aſſes Determination, who quickly gave his Suffrage in favour of the Cuckow, ſhe having ſung longeſt and loudeſt.

Such admirable Judgments may we too often ſee, where the worſt things pleaſe, and the beſt are rejected. And thus are many Ignorant and Unworthy men for their confidence and noiſe advanced to places of Profit and Honour, whilſt thoſe of far greater Virtue and Merit, are for their Modeſty, ſlighted and periſh unregarded.

FAB. LXXX.

Death *and an* Old Man.

DEath coming to kill an Old Man, was deſired by him to forbear a while, till he had made his Will; but Death angrily told him, He would give him no longer time, ſince he had been ſo often forewarned to prepare himſelf for this ſtroak. The Old Man proteſted he had never ſeen him before, and that he had not given him any notice of it. When I kill'd, ſaid Death, your Companions, nay ſo many Young Perſons, and Children, and that you felt your ſtrength and vigour fail you, then was your Summons, then ſhould you have fixed your Thoughts on me, and then made a fit Preparation of all things, and kept them ſo in order till my coming.

This adviſes us always to be prepared for Death, ſince we know not the Day nor the Hour when he will come. FAB.

FAB. LXXXI.

The League between the Wolves *and* Sheep.

THE Wolves on pretence of ſettling a Peace with the Sheep had a Conference with them, wherein they urged this cunning Diſcourſe to them. That both You and We, ſaid they, may for the future make our Lives Happy, we come to propoſe a means of living peaceably and amicably together, without any of our accuſtomed Fears and Jealouſies one of another. To this end

end let us make a ſolemn League betwixt us, which that it may be kept firm, and by no private Injuries violated, it will be neceſſary that you take off, or baniſh from amongſt you, thoſe Wicked Dogs, the Incendiaries that are always troubling our Peace, and embroiling us in Miſchief. For they create in you a Jealouſie of us, that we cannot walk civilly by your Folds, but they are ſallying out to moleſt us, by which rough uſage they provoke us, when, alas, we never intended it, to give you diſturbance, meerly out of revenge to their affronts: So that we would fain know what need you have of theſe Pernicious Creatures, the ſole cauſe of all our Miſunderſtandings. By this plauſible Harangue the poor Sheep, full of Simplicity, being eaſily deluded, put away in all haſte their Dogs, with great Diſgrace, from amongſt them, admitting the Wolves in their ſtead, and then being deſtitute of all Succour, they were ſoon miſerably devoured by their mercileſs Adverſaries.

This cautions us not to give credit to the deluding words of our Enemies, nor to yield up our Guards into their Hands. For Alexander *propoſing to make Peace with the* Athenians, *on condition they ſhould deliver to him Eight of their principal Citizens; of which number* Demoſthenes *was to be one.* Demoſthenes *ſpake this Fable, meaning by the Wolves,* Alexander; *by the Dogs, thoſe Perſons who managed the Affairs of the Commonwealth; and by the Sheep, the People of* Athens.

FAB. LXXXII.

The Covetous Man *and his* Money.

AS a very Rich, but Covetous Man, lay at the point of Death, he ordered all his Money-Bags to be brought before him, and made this Diſcourſe to them: O my Ungrateful Money! ſaid he, with what intollerable pains have I ſcraped you up together, and yet you have never given me any Pleaſure, but rather a continual Vexation, Fear, and Melancholly. What can you do for me now at this laſt Exigency? Can you prolong my days beyond their appointed date? Or can you purchaſe me a good Conſcience when I ſhall appear in the other World, to render an account of all the Actions of my Life? No, anſwered the Money, we are able to do you no good in theſe reſpects, but we can give you the ſatisfaction to aſſure you, that your Heir ſhall ſoon conſume us all, in Whoring, Drinking and Gaming; and that for our ſake, your Soul ſhall go to the place of Everlaſting Torment.

We ought not to take ſuch pains in gathering Riches here on Earth, which can be of no advantage to us when we dye, and ſhall perhaps be ſoon ſpent by our Heirs in Rioting and Debauchery. Non dobbiamo far Teſoro qui in terra, doue non e la noſtra patria, ma nel Cielo, doue eternalmente goderemo.

Οὐδ' ἂν ἄποινα δισθὲς θάνατον φύγοι, οὐδὲ βαρεῖαι
Νόσους, οὐδὲ κακὸν γῆρας ἐπερχόμενον. Theog.

A Rich Man cannot, with all his Money, ſtave off

Death, neither any grievous Sickneſs, nor Old Age when it comes upon him.

FAB. LXXXIII.

The Parrot.

WHen a Parrot, that had been brought from the *Indies* into a Country where they never uſe to breed, was asked by ſome other Birds, why ſhe was in greater eſteem here, than at home; for here, added they, you have a ſtately Cage or Houſe, made of Ebony, adorned with Ivory and Silver, and are daily fed carefully with the choiceſt Meats, and made much of by all ſorts of People. You need not wonder at it, anſwered the Parrot, for few have the Honour in their own Country which is juſtly due to them.

Learned and Excellent Men, have ſeldom the Credit and Eſteem in their own Countries, which they have in another.

FAB. LXXXIV.

The Stag, *and a* Wounded Grey-hound.

A Stag that bore chiefeſt ſway in a large Forreſt, had the pleaſure, without incurring any danger, to ſee a brace of Grey-hounds courſe a Hare over a ſpacious Field; where one of the Dogs leaping eagerly through certain brambles broke his Leg. Now this Stag being of a generous Spirit, ſeeing the Hare ſafe, (for the other Grey-hound wanting aſſiſtance had quitted her) came

came out of his ſtand, or ſhelt'ring place, and made it a ſcruple of Conſcience to ſuffer a Creature to periſh, that had ſhown ſo much briskneſs in the Chaſe; out of meer compaſſion therefore, he offered to carry this Cripple to the next Village. The Greyhound was jealous at firſt, and would gladly have excuſed the Complement, but convinced by the kind Expreſſions of the Stag of his ſincerity, who ſtooped down to give him the advantage of getting on his back, the Greyhound was taken up, and by him carried towards the Town. As they were thus on their way, they related to each other their ſeveral Adventures; and the Stag was juſt ſaying, how happy he and his Brethren ſhould be, if the Hounds would not maliciouſly hunt them by the ſcent, and make continual War againſt them. At which moment, they were overtaken by a Fox, who liſtening, had heard ſome of their Diſcourſe, and Smiling, told the Stag, It was very ſtrange, he was not ſenſible that he carried his greateſt Enemy on his back. I have no Enemies, anſwered the Stag, but the Hounds, and this is a Greyhound, a Creature of another Species, whom I carry. Both Hounds and Greyhounds, replyed the Fox, are at open Hoſtility with all your Race: And I can aſſure you, that if your life were in his Power, as his is now in yours, you would find no mercy from him. The Stag then began to be angry, and would have thrown him off his back, but remembring he had given him his promiſe: 'Tis no matter, ſaid he, though his Companions ſhould be ſo ungrateful to attack me, after doing him ſo good an office, I'll acquit my ſelf as well as I can of

them; but I ſhall do my utmoſt endeavour to leave him in a place of Security, in Diſcharge of the Faith I have given him.

Too much eagerneſs or precipitation ruins many a well-laid Deſign. When a Generous Enemy is known, he may be truſted freely. We muſt not break our Faith with any man, though his Aſſociates be our Enemies. E Contraſegno d'una grande generoſita, e d'eſſer Padrone di ſe ſteſſo, quando havendo un Nemico nelle proprie mani un' Huomo è coſi religioſo di voler mantenergli la ſua parola. *'Tis a ſign of great Generoſity, and of a Mans being Maſter of himſelf, when having an Enemy in his power, he ſhall be ſo juſt to aſſiſt and protect him, for the keeping his Faith with him. A remarkable Inſtance hereof amongſt many others which I could produce, happened of late; the Hiſtory in brief is this,*

That a Wounded Man came running into a Ladies Houſe, and up into her Bed-Chamber, begging her protection from his Enemies; ſhe promiſed it, hid him in her Cloſet, and had no ſooner dreſſed his Wounds, but ſaw certain Officers ruſhing into the Houſe to look for him. Theſe had her free leave to ſearch for him every where, but in her Cloſet where he lay; and after theſe, ſhe ſaw her own Son brought in dead of three mortal Wounds, given him by the Perſon ſhe had ſo carefully concealed. Then alas! did two violent Paſſions ſtruggle within her Breaſt, but at laſt Pity overcame her Revenge, ſo ſhe went and threw her ſelf upon the Dead Body of her Son, bathing it with her Tears; and after the Searchers were gone, ſhe ran to the Aſſaſſin, Go Bloody Murderer

of

of my Son! cryed ſhe; be gone thou Cruel Wretch! that haſt robbed me of what was moſt dear to me in this World. Make haſte from my Houſe, ſince I have given thee my Word for this time, but when I ſhall have diſcharged my ſelf of my Truſt, and put thee in ſafety, take care I never ſee thee more, for if I do, I am reſolved to revenge this thy Cruelty, with the greateſt rigour of Juſtice. When ſhe had ſaid this, ſhe cauſed him to be ſecretly conveyed away in ſafety, by one of the moſt truſty of her Servants, without letting any of the reſt of her Family know it.

FAB. LXXXV.

The Birds *that would have had a Commonwealth.*

CErtain Rebellious Birds that were met together, propoſed the Erecting a Commonwealth, becauſe the Eagle, their King, as they pretended, was inſufficient to govern ſo vaſt an Empire, and oppreſſed them with great Taxes. But a Politick Jay diſſwaded them from their purpoſe, hinting to them, that it was eaſier filling one Sack than many.

The more Lords any People have over them, the greater are their Exactions, and heavier their Oppreſſion.

FAB. LXXXVI.

The Servant *and the* Aſs.

A Malicious Servant that had a grudge againſt his Maſters Aſs, puſhing him down a ſteep

Place, kill'd him, and then perſwaded his Maſter that the Aſs fell by Accident. His Maſter being a Poor man, and wanting Money to buy another, made the Servant carry the Burdens which the Aſs was wont to do; This Fool then, when almoſt harraſſed to Death with the continual Drudgery he underwent, ſaid within himſelf, I very juſtly ſuffer this miſery, that kill'd the Aſs which would have eaſed me of all this Slavery,

Thus ſome Men ſtriving to be revenged on others, at the ſame time ruin themſelves.

FAB. LXXXVII.

The Boaſting Lamp.

A Lamp well dreſſed with Oyl and Cotton, which was lighted, and burnt very clearly, grew ſo Inſolent, that it preſumed to compare its Splendor with the Suns bright Beams; but being thrown down by a ſudden blaſt of Wind, it was put out; which a Paſſenger, that was preſent, obſerving, hung up again, and lighting it, ſaid, Now, thou Lamp, ſhine as clear as thou canſt, but be ſilent, and boaſt no more, for know, that none of the Heavenly Luminaries were ever yet extinguiſhed.

Let no Man be ſo vain at the Conſideration of his Riches, and the Dignities of this World, that he deſpiſe the real Felicity we hope to enjoy in Heaven: For whatſoever is acquired here below, may alſo be loſt again, and is ſo uncertain, that it can ſcarce be called our own.

FAB. LXXXVIII.

The Swallow *and other* Small Birds.

WHen the Husbandmen were beginning to Sow Flax Seed, a Swallow counſelled the other little Birds to eat it up; becauſe Men, when it ſhould be grown to Maturity, would make of it all their Snares, for the Deſtruction of Birds. This advice they derided, calling her Fooliſh Propheteſs, and bad her take care for her ſelf. Yet, ſo ſoon as the Flax appeared above

ground, ſhe repeated her Perſwaſions; which they again ſlighted and ſcorned. And when the Flax was fully ripe, ſhe exhorted them afreſh to ſpoil it; nor yet would they liſten to her. The Swallow then leaving the Company of thoſe fooliſh Birds, flew to the Villages amongſt Men, and entred into a League of Friendſhip with them, by which Articles, ſhe was peaceably to dwell amongſt them, and entertain them with her Muſick; but the other Birds were, in a ſhort time after, taken in Nets, and Snares made of the Flax; whilſt the Swallow, enjoying her liberty, flew where ſhe pleaſed.

Some people are ſo inconſiderate, that they are neither capable of acting Prudently, nor of receiving good Counſel, but deſpiſe thoſe who offer it; running on in their Extravagancies, till they are beyond all poſſibility of being ſaved from utter ruin. Qui bonum conſilium reſpuat, eum accerſere perniciem ſibi. *And the* Italians *ſay,*

Un' Oſtinato Cor merta ogni male.

FAB. LXXXIX.

The Image *to be Sold.*

IN a Market, an Artiſt that had a Wooden *Mercury* to ſell, had been long expecting a Chapman; but ſeeing none come, he called aloud to invite Buyers, Who'll purchaſe a bountiful God that will make him Rich? Of whom one that was paſſing by, asked, Friend, ſaid he, Why, if your God have this admirable Quality, would you part with him for Money, ſince you may gain enough by keeping him? Becauſe, Sir, anſwered the Carver,

Carver, 'tis ready Caſh I want, and he does not enrich us but with time.

Againſt ſuch as are greedy of Gain, and Irreligious.

FAB. XC.

The Fiſhers *that caught great* Fiſhes.

CErtain Fiſhers throwing their Nets into the Sea, caught many great Fiſhes, which they drew out upon the Shore; but the little ones ſlipped through the Net-holes and eſcaped.

Eaſily may the Men of ſmall Fortunes, ſave themſelves in ſome eminent Calamity which befalls a Country, whilſt the Men of great Eſtates ſeldom eſcape Scot-free.

FAB. XCI.

The two Frogs.

TWO Frogs dwelt together in a Pond, which in Summer time drying up by the Suns heat they went to another, and that alſo growing dry, they found a Well, whereat rejoycing, Come, ſaid one of them, let us go down into this Water: No, anſwered his Comrade, For how ſhould we get out from hence, ſhould this likewiſe happen to be dry?

No man ſhould engage in any Affair, without a due Conſideration of it before-hand. Ut Labyrinthos non oportet ingredi ſine filo quo ſecurius poſſis redire: *ita* non eſt ſuſcipiendum negotium niſi prius perſpecta ratione qua te poſſis

poſſis inde rurſus explicare. Nequid inconſulto fiat. *Do nothing raſhly.*

FAB. XCII.

The Wolf *and the* Bear.

A Wolf asked a Bear, why he carried his Head hanging down on that manner? I know not, anſwered the Bear, unleſs it be by reaſon of the ſtifneſs of my Neck. Then why do you not arm your Head with Horns, demanded the Wolf, as you ſee the Bulls-heads are, ſince your Fore-head ſtands as proper for ſuch Weapons as his? Ay, ſaid the Bear, but who is able to do that? Men, replyed the Wolf, can do many things, to whom Nature has been ſo liberal in her Gifts of Wit and Induſtry. With little inquiry you may find, I preſume, amongſt them, an Artiſt that will perform this thing to your ſatisfaction. The Credulous Bear did as the Wolf adviſed him, and having found a Man that would undertake the Work, he asked him what recompence he expected for his pains? Give me, ſaid the Operator, your Cropt Ears, for I can ſee nothing elſe about you fit for me to ask, or you to give. With all my heart, anſwered the pleaſed Bear, I'll be content to part with them, to have my Head adorned with a ſtately pair of Horns. And ſo ſuffered the Torment of having his Ears cut off. Now, ſaid the Workman, I muſt bore two holes in that part of your Head, where you have a mind the Horns ſhould grow. How! cryed the Bear, make holes in my Head? I ſhould

ſhould be mad indeed, ſhould I let you do that. Then 'tis impoſſible, continued the Man, for me to graft them on. I had rather chooſe to want theſe Horns, ſaid the Bear in a paſſion, for whoſe ſake I have ſo fooliſhly loſt my Ears, than endure all that Miſery for them, and ſo went vext away.

The Ambition of dull Fools, affecting great things, never wants its due Puniſhment.

FAB. XCIII.

The Fig-tree *and the* Hawthorn.

A Fig-tree that was plentifully hung with green Fruit, growing by a Thorn Buſh, that happened to be then in its Flowers, was asked by the Thorn, in Deriſion, where were its bloſſoms? Pray, ſaid the Fig-tree, where's your Fruit? Nature, anſwered the Thorn, has not beſtowed on me any that is conſiderable: Why then, demanded the Figtree, Do you in ſcorn require bloſſoms of me, when you ſee me thus ſtored with Fruit, which is ſo much better than Flowers?

Honour can never be wanting to Vertue, tho' it may not at all times be ſo conſpicuous, as on ſome particular occaſions: And ſo may baſe and contemptible Things happen to appear in ſome Splendor for a time.

FAB.

FAB. XCIV.

The Cock, *the* Dog, *and the* Fox.

WEll pleaſed with each others Company were a Cock and a Dog, taking a Journey together, and at Evening the Cock flew up into a Tree, whilſt the Dog ſlept in the bottom, which was hollow. But when the Cock crew in the Night time, as his Cuſtom is, a Fox that happen to hear him, came running thither, and ſtanding under the Tree, deſired him to come down,

down, that he might embrace him for the good Muſick he made. The Cock perceiving his drift, entreated him firſt to wake his Fellow-Traveller, who ſlept there underneath, and he would prepare to wait on him. The Fox called aloud, ſuppoſing it another Cock, and with his noiſe alarmed the Dog, who ruſhing out upon the Fox, ſoon kill'd him.

Wiſe men, when in danger of their more powerful Enemies, engage them by ſubtilty with others, who are better able to deal with them.

Fallite fallentes: ex magna parte profanum
Sunt genus: in Laqueos quos poſuere cadant.

And the Italians *ſay,*

Chi con fraude camina in fraude intoppa.

He who practiſes Deceit, ſuffers by it.

FAB. XCV.

The Deer *and the* Lion.

HOping to avoid the Hunters, an affrighted Deer fled for ſhelter into a Cave, in which there happened to be a Lion repoſing himſelf, who ſeeing ſo good a prey, quickly ſeized her; the Deer crying out, Oh unhappy Wretch! that to ſave my ſelf from falling into the hands of Men, am run into the Mouth of the moſt mercileſs Creature in the World.

Many ſtriving to avoid one Danger, run themſelves into another.

Incidet in Syllam, capiens vitare Charibdem.

FAB.

FAB. XCVI.

The Tortois *and* Jupiter.

ABout the beginning of the World, when *Jupiter* was graciouſly beſtowing on all Creatures the Gifts which they could deſire of him, the Tortois entreated him to grant her the Benefit of carrying her Houſe along with her, whereſoever ſhe ſhould go. *Jupiter* asking her why ſhe had a mind to be always troubled with ſo heavy a Burthen? I had rather, anſwered ſhe, carry ſuch a Weight, than having an ill Neighbour, not be able to remove from him on occaſion.

We ſhould make haſte from bad Neighbourhood, tho' we ſuffer a prejudice by the removal. The Poet Heſiod *ſays,*

Πῆμα κακὸς γείτων: ὥσπερτ' ἀγαθὸς μέγ' ὄνειαρ.

Damnum malus vicinus, ut bonus magnum adjumentum.

FAB. XCVII.

The Hog *and the* Horſe.

AS a Horſe, equipped in all his richeſt Capariſons, was marching on his Journy into the Wars, he was thus in ſcorn called to by a Hog, lying in a muddy hole, near the Road: Oh, thou Fool! ſaid he, why doſt thou make ſuch haſte to thy Deſtruction? Doſt thou not conſider that thou may'ſt, perhaps, be ſlain in the Battel, to which thou art going? Then ſtay thou here, ſaid the Horſe, and grow fat, wallowing in the Mire, and

and in thine own beloved Naſtineſs; but know for a certain, that e're long, thy Throat ſhall be cut with a Knife, and thou ſhalt ſo dye at home without Honour.

This Apologue, upbraids thoſe Sloathful Perſons who rather chooſe to live at home, wallowing in all manner of Luxury and Vice, than go abroad to acquire Honour.

FAB. XCVIII.

The Penſive, *and the* Cheerful Traveller.

TWO Men travelling together, one of them was in continual Thought how he ſhould do to live, whilſt the other ſtill went on cheerfully, in hopes of better Fortune. This latter was told by his Grave Comrade, That he wondred how he could be ſo light-hearted; For I, ſaid he, am hourly perplexed with Cares and Troubles, to think with my ſelf which way I ſhall ſteer, to my advantage, the courſe of my life. But I have long ſince, ſaid his Companion, ſettled that matter. And being demanded how? I ſhall ever, replyed he, faithfully and diligently proceed on in thoſe Methods wherein I have always been hitherto bred up, and leave the Event to God, to diſpoſe of all things as he ſhall beſt pleaſe. The Grave Man hearing this, told him with a ſcornful ſmile, He had known many, who relying on God, had found themſelves at laſt ſhort of their expectations. And then falling upon the Subject of his Doubts, and of the Incertainty of the things of this World, began to have a Dreadful Apprehenſion of his

being

Blind; when with a ſudden kind of Horrour, O Immortal Gods! cry'd he, what would become of me, ſhould I loſe my Senſe of Seeing? In which Imagination, he had a mind to try how he could be able to go, in caſe of ſuch a Calamity: And advancing a little before his Companion, he ſhut his Eyes very cloſe, walking on blindfold, but with great caution, for fear of ſtumbling; thus going he happened to miſs the ſight of a Purſe of Money, loſt by ſome Perſon Travelling that way, which was ſoon eſpyed, and taken up by his Comrade following him, who paſſed the reſt of his Journy more pleaſantly than till that time he had done.

This Fable blames not a Prudent Conſideration and Induſtry, it condemns only thoſe anxious and perplexed Counſels, from whence ſeldom any good Actions reſult; but rather ſuch as are afterwards repented of. The Heathens of Old, attributed to Fortune the diſpoſal of all human Affairs; and of this Opinion was the Author of this Adage.

Θέλω τύχης σταλαγμὸν ἢ φρενῶν πίθον.

Malo Fortunæ Guttam, quam Mentium Dolium.

A Drop of Fortune, is better than a Tub full of Care.

Tribullus *ſays,*

Non opibus mentes Hominum curæq; levantur,
Nam Fortuna ſua tempora lege gerit.

And a great Philoſopher ſays,

Omnes Reges ex Servis, omnes Servi ex Regibus oriuntur. Omnia iſta longa varietas miſcuit, & ſurſum, atque deorſum Fortuna verſavit.

FAB.

FAB. XCIX.

The Lion *grown* Old.

A Lion, who while he was in his prime ſtrength and vigour, had created himſelf divers Enemies, was ſufficiently puniſhed for it in his feeble Old-age; Many of thoſe Beaſts then coming to gratifie their Revenge on him, for the ſeveral Injuries they remembred to have received of him. The Boar wounded him with his Tuſks; the Bull with his Horns goared him; the Ram gave him violent blows with his Head; And laſtly, the very Aſs, willing

to quit his Epithete of dull, and either to expreſs his reſentment of ſome old unkindneſſes, or after the Example of ſeveral others, treated him not only with rude and inſolent Language, but with divers ſevere kicks. Which cruel uſage, extremely afflicting the Royal Lion; Many of theſe, ſaid he, who have thus beat and abuſed me, have done it, perchance, but to take ſatisfaction for ſome Injuries, whereby I may, by my Miniſters, have incenſed them againſt me: But there are others here, to whom I have often been kind, and have obliged by very conſiderable Favours, and yet they not only refuſe to aſſiſt me in this Exigency, but put themſelves into the number of thoſe who perſecute me; ſo that I find, I have been to blame, for having provoked ſo many to be my Enemies, and more to blame for having confided in ſuch falſe Friends, that baſely deſert me in my greateſt Diſtreſs.

This Fable is a Caution to ſuch as have attained to ſome great Offices and Power, that they demean themſelves therein with Prudence and Moderation, and not ſtrive to make themſelves great by the ruin and ſpoil of Poor Men, leſt by ſome turn of Fortune, they happening afterward to be thrown down from that Greatneſs, ſhould be expoſed to the Mercy of thoſe whom they have injured, and ſo be treated as they have been accuſtomed to treat others. For this reaſon, Namertes *the* Lacedemonian, *when a Courtier was perſwading him that he had many Friends, I cannot tell what to judge of it, anſwered he, but muſt expect till Adverſity make the Tryal for me; than which nothing can make a truer diſtinction of Friends. Very well has a* French *Poet expreſſed himſelf on this Subject.*

L'on

L'on ne ſe ſouvient que du mal,
L' Ingratitude regne au Monde;
L' Injure ſe grave en Metal,
Et le Bienfait s' ecrit en Onde.
Of Good we no remembrance have,
Yet love Ingratitude and Spight;
On Braſs our Injuries Engrave,
And Favours ſtill on Water write.

FAB. C.

The Fox *and the* Ape.

AN Ape meeting a Fox, and obſerving him to be in good plight, having a plump Body, and his Coat lying ſmooth and ſleeck, Ah! How much more bountiful, ſaid ſhe, has Nature been to thee, than to me, for ſhe ſeems to have made me, as it were, in ſpight, with a kind of exquiſite Deformity. The Prudent Fox willing to convince her of her Errour, invited her to walk on a while with him. I'll wait on you, anſwered the Ape, tho I confeſs I am aſhamed to be ſeen on the Road, thus ragged, lean, and half naked as I am, with you, who are ſo handſom and well clad. They had not gone far, before they met an Elephant that had loſt his Teeth; of whom the Fox enquired, what force was able to break Teeth of that mighty ſtrength, which his, by the roots ſeemed to have been? It was the Covetouſneſs of men, anſwered he, who having long purſued me with fury, being greedy of ſuch a Booty, I therefore thruſt them in betwixt the Trunks of two Trees growing near to each other, and at the Expence of what they ſo earneſtly ſought after, I ranſomed my Life. Going a little further, they

eſpyed coming towards them, a Beaver bleeding that had newly loſt his Teſticles. The Fox asking the occaſion of his misfortune, underſtood by the poor Creature, that he himſelf had bit them off, being ſenſible that for their ſakes, Men hunted him, and would have taken and kill'd him. Walking on, they were met by a Peacock, whoſe Wings and Tail having been ſtript of their Feathers, it was a hard thing to know what Bird he was: For which loſs the Fox pitying him, deſired to be informed who had, on that manner, plundred him? Men, ſaid he, taken with the Beauty of my Glorious Plumes, caught me, and tore them off, to adorn their own pride with them. When they had left him, they went forwards and found a Vulture, whoſe Breaſt was all naked and raw, having had his downy Skin thus barbarouſly flee'd off alive; whom the Fox commiſerating, entreated to tell how he had been brought into that deplorable Condition? Certain Curious Men, ſaid he, coveting my ſoft Down, ſurprized me by their ſubtil Tricks, and uſed me as you ſee. They had ſcarce loſt ſight of the Vulture, when they met a Man loaded with ſeveral Bundles, followed by a ſmall Troop of Children, ill clad, and his Wife bringing up the rear. He was courteouſly ſaluted by the Fox, and asked whither he was going, and whence he came with that Train. Alas! anſwered he, whither I go, I know not, but I come with this my diſtreſſed Family from a Conquered City, lately moſt flouriſhing; abounding in Riches, and flowing in a plenty of all things, which now by the fury of a Powerful Enemy is utterly deſtroyed, and in which Calamity, I, from a Wealthy Citizen, have been reduced

to

to Beggery. Doſt thou ſee? ſaid the Fox to the Ape, that Riches and Plenty which are wont to raiſe their Minds, and ſo much pleaſe thoſe who enjoy them, could not make their Poſſeſſors happy: Wherefore I adviſe thee ſo to diſpoſe thy ſelf, that thy Poverty may neither grieve thee, nor make thee aſhamed.

Archilochus *the* Parian, *that Celebrated* Lyric *Poet, of all whoſe Works we have only ſome ſmall Fragments remaining, and (who lived in the time when* Gyges *Reigned in* Lydia, *that Murdered his Maſter King* Candaules, *for the enjoyment of his Queen, whom he afterwards Marryed.) This ſame* Archilochus, *I ſay, writ Fables of this kind in Verſe, and firſt incroduced the Fox ſpeaking in them. And there is the beginning of a Fable of his related by* Ammonius, *the Philoſopher of* Alexandria, *in his* περὶ Διαφορῶν *which might poſſibly have been to the ſame Effect, with the fore-recited Fable of the Learned* Joachim Camerarius; *which ſhows that in Wealth and Abundance, there are generally more Miſchiefs attending, and more Dangers, than in Poverty and Want. It was this* Archilochus *that wrote ſo ſharply in Jambic Verſe againſt* Lycambes, *whoſe Daughter he had Eſpouſed, tho her Father afterward refuſed to deliver her to him. This was the occaſion of that Satyr, which made* Lycambes *hang himſelf.*

Hence Horace *ſays,*

Archilochum proprio rabies armavit Jambo.

The end of the Firſt Century.

The Table.

1. THE *Cock and the Precious Stone.*
2. *The Hart, the Sheep, and the Wolf.*
3. *The Nightingale and the Wolf.*
4. *The Parrot and the Cat.*
5. *The Roſe and the Amaranthus.*
6. *The Mountain and the Mouſe.*
7. *The Fly that was drowned.*
8. *The Magpy and the Eagle.*
9. *The Aſs that found no end of his Labours.*
10. *The Wolf and the Porcupine.*
11. *The Mice and the Cat.*
12. *The Brother and the Siſter.*
13. *The Crow and the Fox.*
14. *The Apes and the Bird.*
15. *The Hunter and the Lion.*
16. *The Doe and the Fawn.*
17. *The Charitable Hedghog.*
18. *The Fox and the Wolf.*
19. *The Countryman and the Serpent.*
20. *The Tempeſt.*
21. *The Triſler.*
22. *The Eel and the Serpent.*
23. *The Fox and the Grapes.*
24. *The Mole rebuked.*
25. *The Lion, the Mouſe, and the Fox.*
26. *The Wolf and the Lamb.*
27. *The Mouſe and the Kite.*
28. *The Boy and the Scorpion.*
29 *The Fowler and the Partridge.*
30. *The Bear and the Fox.*
31. *The Countryman and the Bee.*
32. *The Fox and the Carved Head.*

33. *The Boy and his Bird.*
34. *The Phyſician that would have excuſed himſelf.*
35. *The two Men amongſt the Apes.*
36. *The Lion in Love.*
37. *The Dog that feared the Ram.*
38. *The Cat and the Cheeſe.*
39. *The Jay ſtript.*
40. *The Hawk and the Dove.*
41. *The Spider and the Gout.*
42. *The Shipwrack'd Man and the Sea.*
43. *The Hungry Dogs.*
44. *The Beaſts, the Fowls, and the Fiſhes.*
45. *The Gourd and the Pine.*
46. *The Fox that changed his Wiſhes.*
47. *The Covetous Man and his Apples.*
48. *The Dog and the Vulture.*
49. *The Fly and the Ant.*
50. *The Sheep and the Dog.*
51. *The two Kinſmen going to Law.*
52. *The Sick Kite.*
53. *The Aſs and the Boar.*
54. *The Wood and the Countryman.*
55. *The Hart and the Vine.*
56. *The Worm and the Fox.*
57. *The Wolves and the Sheep.*
58. *The Wolf, the Fox, and the Apes.*
59. *The Sow and the Wolf.*
60. *The Thief and the Dog.*
61. *The Frogs deſiring a King.*
62. *The Thief and the Sun.*
63. *The Gameſter and the Swallow.*
64. *The Pigeons and the Hawk.*
65. *The Cuckow and the Small Birds.*
66. *The Fox and the Dragon.*

67. *The Sheep and its Shepherd.*
68. *The Lioneſs and the Fox.*
69. *The Old Man and Death.*
70. *The Aſs, the Ox, the Mule, and the Camel.*
71. Prometheus *and* Epimetheus *Peopling the Earth.*
72. *The two Cocks.*
73. *The Bees and* Jupiter.
74. *The Oak and the Reed.*
75. *The Lamb and the Wolf.*
76. *The Ape and the Fox.*
77. *The Graſhopper and the Owl.*
78. *The Fiſher that Played on his Pipe.*
79. *The Cuckow and the Nightingale.*
80. *Death and an Old Man.*
81. *The League between the Wolves and Sheep.*
82. *The Covetous Man and his Money.*
83. *The Parrot.*
84. *The Stag and a Wounded Grey-hound.*
85. *The Birds that would have had a Commonwealth.*
86. *The Servant and the Aſs.*
87. *The boaſting Lamp.*
88. *The Swallow and the Small Birds.*
89. *The Image to be Sold.*
90. *The Fiſhers that caught great Fiſhes.*
91. *The two Frogs.*
92. *The Wolf and the Bear.*
93. *The Fig-tree and the Hawthorn.*
94. *The Cock, the Dog, and the Fox.*
95. *The Deer and the Lion.*
96. *The Tortois and* Jupiter.
97. *The Hog and the Horſe.*
98. *The Penſive, and the Cheerful Traveller.*
99. *The Lion grown Old.*
100. *The Ape and the Fox.*

FINIS.

Mythologia Ethica:

OR,

ÆSOPIAN FABLES.

The Second Century.

The PREFACE TO The Second Century OF FABLES.

Taken from *Aphthonius* the Sophiſt's Προγυμνάσματα.

WE owe the firſt Invention of Fable *to the Poets, but it is commonly made uſe of by the Orators, for inculcating their Arguments into their Auditory. A* Fable *is an invented* Speech *or* Tale, *which repreſents the Truth by ſome pleaſant Image. Theſe* Fables *were anciently called either* Sybaritic, Cilician, *or* Cyprian; *Names taken from the Inventors of them, or Countries where they Inhabited; but becauſe* Æſop *far out-did all others in Writing* Fables, *he got the Credit to have them called* Æſopian, *or* Æſopic. Fable *is ſaid to be threefold,* Rational, Moral, *and* Mixt. *Rational, is when ſome thing is feigned to be done by Men: Moral, is when Mens Manners are imitated, by Creatures wanting Reaſon. Mixt, is that which introduces both Rational and Irrational Creatures. But the Admonition or Morality, for ſake of which you invent the* Fable, *if you begin with it (as we often ſee it done by* Phædrus*) 'tis called* Προμύθιον, *or* Antefabalatio: *But if the* Moral *come after the* Fable *(as in* Æſop, *and moſt other Mythologiſts) it is called* Ἐπιμύθιον, *or* Adfabulatio.

Mytho-

Mythologia Ethica:

OR,

ÆSOPIAN FABLES.

The Second Century.

FAB. I.

Æſop, *the Interpreter of a* Will.

A Man dying, left three Daughters; One of which was very Beautiful, and loving Gayety, that ſo ſhe might entice Gallants to admire her. The ſecond a good Huſwife, extremely delighting in

in a Country-life. The youngeſt unhandſom, and a great Wine-drinker. The Old Man made his Wife Executrix of his laſt Will and Teſtament, but on Condition, that ſhe ſhould diſtribute his whole Eſtate, real and perſonal, among his three Daughters equally, and yet in ſuch manner, as that neither of them ſhould poſſeſs or enjoy what was given them; and that ſo ſoon as they ſhould ceaſe to have the proportions which fell to their reſpective ſhares, they ſhould pay to their Mother a hundred Sertertia. The Rumour of this thing was ſpread over all the City of *Athens*; for the careful Mother conſulted the moſt eminent Lawyers, but none could tell which way they ſhould not poſſeſs their ſeveral Legacies, and yet receive the Benefit of them; and then, how they could pay ſuch a ſumm to their Mother, when they could not come to meddle with any thing. After much time was ſpent, without being able to dive into the true meaning of the Will, the Mother called Witneſſes, and waving the Critical Interpretation of the Words, ſhe undertook to diſpoſe things on this manner: She gave the Amorous Lady the fine Cloathes, the Womens Jewels and Toys, the Plate belonging to the Bathes, and the like; alſo the ſmooth-faced Eunuchs to wait on her. To the good Huſwife, ſhe diſtributed the Country-Houſe, the Fields and Flocks, the Labouring Servants, Oxen, Horſes, with all the Neceſſary Furniture and Implements, proper for a Country Life. And for the Drinker, ſhe reſerved the Cellers well ſtored with good Old Wines, a Magnificent Houſe, with noble Gardens, Arbours, and Summer-houſes, to drink in. When ſhe would have Confirmed this Diſtribution, in preſence

preſence of her Friends and Acquaintance, *Æſop*, on a ſudden, crouding in through the midſt of them, Ah! ſaid he, Were it poſſible for the Father to have a ſenſe of this, after Death, how ſorry, and how much aſhamed would he be, that in all *Athens* there ſhould not be a man able to explain the meaning of his Will? He then being deſired by them to unriddle it, began thus to clear it before them all: Give, ſaid he, the City-Houſe, Gardens, Orchards and Wines, to her that is enclined to a Country Life: The Rich Cloathes, Jewels, Plate, *&c.* let the Bowſing Lady have: And to her that delights to ſpend her Life in Luxury and Wantonneſs, order the Fields, Vines, Flocks, Shepherds, and Plowmen. On this manner, neither of them will enjoy what is ſuitable to their Humours. The unhandſom Daughter, that loves good Liquor, will ſell all her Jewels for Wine. The Wanton Lady will part with her Lands to buy Gaudy Cloathes. And ſhe that delights in Good Huſwifery, and Country Affairs, being diſſatisfied with her Splendid City-Dwelling and Furniture, will diſpoſe of it. Thus none of them will poſſeſs what was given them, ſo that when they ſhall have ſold their ſeveral ſhares, they may pay their Mother the ſumm appointed her by her Husbands Will. Thus the Prudence of one Man diſcovered what was a Myſtery to ſo many.

It often happens, that we find more Wit in one Man, than in a great Company. Homines non numerandi ſed ponderandi. *Men are not to be reckoned by their Number, but by their true Weight and Value.* Vn ſeul homine a ſouvent plus de Lumiere, que tout vn Peuple.

F A B.

FAB. II.

The Apes *going to build a* City.

HEeretofore, the Apes at a general Aſſembly of them, took Counſel together about the building them a City: But when they had prepared all things requiſite for ſo great a Work; one of the moſt ancient and grave of them all, adviſed them to deſiſt from their Enterprize, and made them ſenſible that they ſhould be in far greater Danger than they were now of being taken and deſtroyed by Men, their Mortal Enemies, if once they were encloſed within Walls.

We muſt have a care of doing that at preſent, which may be of great miſchief to us hereafter. It alſo admoniſheth us to take Counſel of the ancient and knowing Perſons, whoſe Prudence may be able to carry us with ſafety, through that, which the raſhneſs of thoſe who are unexperienced, might cauſe us to miſcarry in.

FAB. III.

The Tree *drawn by* Oxen.

THe Trunk of a great Tree, drawn by Oxen, complained to them on this manner: O Ungrateful Oxen! How often have I fed and nouriſhed you with my tender leaves, and ſheltred you as well from the rigorous Colds, as ſcorching Heats, with my late ſpreading Boughs, and yet you now cruelly drag me through the Dirt, and over the ſharp Stones? Is this the reward of all my kindneſs? Have I ever deſerved this ill uſage from you? Alas! anſwered the Oxen, we are conſtrained to

to do this, by the Goad which drives us on againſt our Wills. The Tree, with this reaſon, was ſatisfied of their Innocence, and forgave them.

We ſhould not be angry with thoſe who offend us, when they are compell'd to it by others.

FAB. IV.

The Dog *and the* Crocadile.

IT is reported, that the Dogs which drink at the River *Nile*, are forced to lap running by the bank ſide, for fear that by the Crocadiles they ſhould be pull'd into the Water. On which manner, as a Dog began both his Career and Draught, he was thus called to by a Crocadile, Be not afraid, ſaid ſhe to him, but ſtay and drink at your own leiſure. That I would, with all my Heart, anſwered the Dog, did I not know you have a Months mind to be making a Meal of my ſweet Fleſh.

Whoſoever gives ill Counſel to Prudent and Cautious Men, both loſes his Labour, and becomes alſo ridiculous for it. Si Prudens eſſe cupis in futurum proſpectum intende. *Seneca. If you deſire to become Wiſe, have an eye to the danger that may befal you.*

FAB. V.

The Aſſes *Embaſſy to* Jupiter.

THE Aſſes ſent Ambaſſadors to *Jupiter*, beſeeching him to eaſe them of their continual Labour and Miſery. *Jupiter* willing to let them ſee it could not be granted, promiſed he would anſwer their Deſires, ſo ſoon as they, by piſſing, ſhould be able to make a continual running Stream. The Aſſes

Aſſes were ſo well ſatisfied with this return of their Embaſſy, thinking the Deity had ſpoke ſeriouſly, that they have ever ſince obſerved it as a general Rule amongſt them, when any Aſs ſees where another has piſſed, he makes a ſtop to do it alſo in the ſame place.

This Fable is to be uſed to thoſe Lazy Perſons, who without real cauſe, will be lamentably complaining of their hard Labour. Si quando Fatuo, *ſays Tully*, delectari volo, non eſt mihi longe quærendus, me rideo.

FAB. VI.

The Pigeon *and the* Magpy.

WHen a Pigeon was asked by a Magpy, what could induce her ſtill to make her Neſt in the ſame place, knowing that her Young were always taken away from thence? She anſwered, 'Tis my Simplicity.

An Honeſt Man is eaſily deceived; for he meaning others no harm, goes plainly on with his Affairs, and conſiders not that cunning Knaves are often lying in wait to ſurprize him.

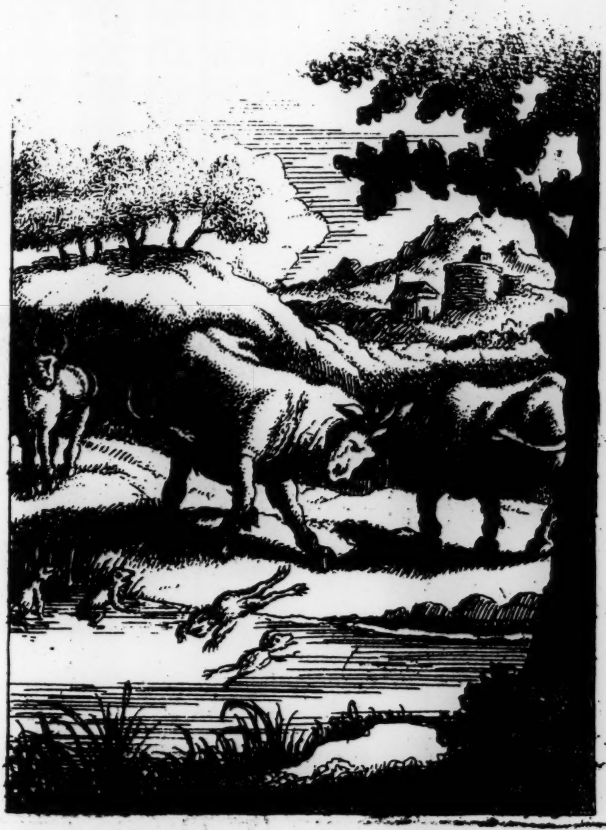
Yet Horace *ſays*,

Integer vitæ, ſceleriſque purus,
Non eget Mauri jaculis nec arcu, *&c.*

FAB.

FAB. VII.

The Frogs *that fear'd the fighting of two* Bulls.



A Frog ſeeing two Bulls fight: Alas, cry'd ſhe, what Calamity do I foreſee impending over our heads. And being demanded by another, whence ſhe apprehended this ill Omen? Since they were ſtriving for the dominion of the Heard; and that they, with the Cows, would live far enough off from them. 'Tis true, anſwered the firſt Frog, they are a People whoſe

Territory lies remote, and are of a ſeparate Species from us. But he of the two who ſhall be expelled the Empire of the Woods, will certainly fly, and may poſſibly take our Lake for one of his lurking places, and here tread and ſqueeze us to death with his hard Hoofs. On this manner does the Quarrel relate to us.

Humiles laborant, ubi Potentes diſſident: *The Common People feel the ſmart, when great Princes are at variance.* Mala publica in Plebem recidunt: *Public Calamities fall on the comon People.*

FAB. VIII.

The Father *and his two* Daughters.

A Father having two Daughters whom he had Married; one to a Gardiner, and the other to a Potter, went on a time to the Gardners Wife, and asked her how ſhe did? Very well, anſwered ſhe, if God would be graciouſly pleaſed to ſend ſome ſeaſonable Showrs to raiſe our Herbs and Plants, that are almoſt ſcorched up for want of Rain. From thence he went to the Potters, and asking that Daughter how all things went with her? She told him, very well, if God in his Mercy would be pleaſed but to continue the Fair Weather to dry their Pots. But Child, replied the Father, if thou deſire Sunſhine, and thy Siſter Rain, with which of you ſhall I joyn my Prayers?

Who undertake two contrary things at the ſame time, do juſtly deſerve diſappointment in both.

FAB.

FAB. IX.

The Serpents Tail *and other* Members.

NO Arguments could prevail with the Tail of a Serpent, but it would needs have its turn of Superiority, for ſometime to precede and lead the others Members. They rationally urged the impoſſibility of it, the Tail having neither Eyes nor Noſe to guide it, as other Creatures had: But nothing would ſatisfie till it had its will. The tail then governed, and led the whole Body, but being blind, draged it till it fell into a deep Pit of Stones, cutting and bruiſing all the reſt of its Members. In which diſtreſs, the afflicted Tail after this humble manner begged of the Head. Good Sir, be pleaſed to help us, for I have undertaken a preſumptuous thing, and by my ill Conduct plunged my ſelf into a Misfortune, from whence, without your prudent aſſiſtance, I ſhall never be able to redeem my ſelf, nor thoſe whom I have drawn into the ſame Calamity with me.

This Fable points at arrogant Fools who are often murmuring at the Government, and boaſting what politic Meaſures they would take, were they at the Helm. Plutarch *relates a Fable to the ſame purpoſe, in the Hiſtory of* Agis *and* Cleomenes.

FAB. X.

The Cuccow *and the* Sparrow-Hawk.

IN a ſcornful manner was a Cuccow upbraided by a Sparrow-Hawk, that not being inferior to him in ſize of Body, nor unlike him in Colour, he ſhould content himſelf to feed on Worms and Mice, and not rather chooſe to feaſt on other Birds, as himſelf did. But it happened a few daies after, that the Sparrow-Hawk following a Pigeon, was taken by a Countryman, who hung him up to ſcare away other Birds of Prey; whom when the Cuccow eſpied, come to that ignominious end. Ah! ſaid he, how much better had it been for thee to have been feeding now on Worms and Mice, than by feaſting on Birds, brought this Calamity on thy ſelf.

He who honeſtly and induſtriouſly lives on what is his own, is more happy and ſecure than he who preys on the ſpoiles of others.

FAB. XI.

The Shepherd *the* Wolf *and the* Fox.

ON a time a Shepherd obſerved that a certain Creature which he could not well diſtinguiſh, by reaſon of the diſtance from him, danced to the ſound of his Bagpipe. Some few daies after he perceived him in the ſame poſture again, and had not continued at it half an hour, but he perceived a Fox come towards him, looking

ing very pleaſantly, and telling him, that he brought ſuch News as would (he doubted) ſcarce gain credit with him; and ſeeing the Shepherd liſten to him, I come to you, proceeded the Fox, in behalf of the Wolf, who on any terms would be glad to ſee a Reconciliation of the Ancient Enmity betwixt the Sheep, and thoſe of his Race. He condemns his neareſt Relations and Friends, that cannot live with Creatures ſo peaceable and mild, that they may be juſtly termed the very Pattern of Goodneſs and Innocence. And beſides, he is ſo much in love with your Bagpipe, that hearing the Harmony you make with it, though ſo far off, he cannot forbear dancing; if therefore you pleaſe to permit him to come to you, you will find him of a moſt ſweet Nature, and will rejoyce in his Friendſhip. The Shepherd who knew well enough, the good underſtanding which for a long time had been betwixt thoſe two Beaſts, thus anſwered him. Though I have ſome ſmall ſuſpicion of the Meſſenger, yet I am content the Wolf ſhould come hither, that he converſe familiarly with the Sheep, and dance quietly to the Muſic of my Pipe: But on condition, he firſt conſent that I draw out his Teeth, and pair his Nails, they not being at all neceſſary for Converſation, nor for Dancing. The Fox perceiving his crait detected, quickly with-drew without making any reply.

The Applauſe which comes from the Mouth of an Enemy is dangerous. An Enemy that humbles himſelf too much, makes himſelf ſuſpected. From the Meſſenger may be conjectured the

Goodneſs or Illneſs of the Perſon that ſent him. A Man ſhould take care to prevent if he can his Enemies approaching him with a greater ſtrength than what he himſelf has. Kind Meſſages ſent from an Enemy, if liſtned to, are commonly more hurtful than profitable; ſo that it is moſt ſecure not to give credit to them. La dolcezza de i Regali, e le belle parole ſono ſonniferi con quali s' addormentano li Nemici per ſorprenderli piu facilmente. *Preſents and kind Meſſages are Opiate-potions to lull our Enemies aſleep, that we may the more eaſily ſurprize them.*

FAB. XII.

The Jack-Daw *that would have been a* King.

Jupiter having an intention to eſtabliſh a Kingdom among the Birds, gave them a Summons to appear all before him; where ſignifying his pleaſure, he raiſed a great Strife and Emulation amongſt them, who ſhould appear at the Election day the handſomeſt; for he promiſed to beſtow the Diadem on the moſt Beautiful. This put them all upon uſing their utmoſt skill, for their neateſt adorning. Straight to the Fountains, Ponds, and Lakes they repair, that there, as in looking Glaſſes, they might ſee to place every Feather in its due order, and all thoſe which were not to their Minds, they pull'd out and threw away. Thither alſo went the poor Jack-Daw, tho with no great opinion of himſelf; but finding a vaſt quantity of ſcattered Feathers

Feathers about the Waters, he ſubtilly contrived to make his beſt Advantage of them, ſo gathered the choiceſt and fitted them on himſelf in a moſt delightful order; and no ſooner was he come to the Election, but he drew on him the Eyes of all the other Birds, and thoſe likewiſe of the ſupream Judg himſelf, admiring that Beautiful variety. The Silver Swan gave place to him; the proud Peacock with his Glorious Plumes, in compariſon of him, ſeemed deſpiſeable: Nay the very Eagle with all his briskneſs, was ſlighted by the reſt, in reſpect of his Bravery, and ſcarce had the confidence to ſtand in competition with him. But as *Jupiter* was about to deliver him the Scepter, the Owl earneſtly beholding him, eſpied ſome of the Feathers he had thrown aſide, and coming up to him, pull'd them off; all the other Birds, by his Example did the like, ſnatching away their own Feathers, and left the miſerable Jack-Daw to be the ſcorn, and laughing ſtock of the whole Aſſembly.

He that uſurps what is properly belonging to others, adorns himſelf with their Goods, and glories in the Injuſtice, does ſeldom enjoy them long; and when fully diſcovered, commonly ſuffers Puniſhment and publick Infamy for it. This alſo may be fitly applyed to thoſe who by Impudent Pretences, own the performance of ſome great Work they never did, or aſſume the glory of an honourable Exploit really due to others.

FAB. XIII.

The Bees *and the* Drones.

SOme laborious Bees had induſtriouſly made their Combes in a hollow Tree, which certain ſluggiſh Drones having found, laid claim to: This Conteſt was very high at firſt, but after their heat of Argument was over, it was reſolved on both ſides to have it decided by Law, where a grave Waſp was Judg. Who having prudently informed himſelf of the nature of both the

the Pretenders, offered this propoſal to them: Since, ſaid he, your Bodies do reſemble one anothers, and your colour is not much unlike, which makes the matter to be juſtly in diſpute; And leſt I ſhould imprudently err againſt the Oath, I have religiouſly taken to adminiſter equal Juſtice to all. Take Hives and therein make new Combs, that by their ſhapes, and taſt of the Hony compared with this, the makers of theſe now in diſpute may be known. Which condition being readily accepted by the Bees, but by the Drones abſolutly refuſed; the juſt Judg pronounced this Sentence. 'Tis now very plain who cannot, and who really did make theſe Hony Combs; I there reſtore to the Bees the fruits of their own labours.

This Fable, ſaies Phædrus, I *had paſſed over in ſilence, if the Drones having appealed to the Law, had not afterwards refuſed to ſubmit to the Judges deciſion.* Opus Artificicem probat. *The work ſhows the Artiſt.*

FAB. XIV.

Æsop and the Country-man.

A Rich Chuff, the Master of considerable Flocks of Sheep, had Ewes which brought forth Lambs with Heads resembling Humane Shape, and being affrighted at the Portent, he ran troubled to the *Augurs* to consult them about the meaning of this Prodigy. One said, it pointed at the Masters life, and advised that victims should be offered for appeasing the Divine Anger. Another affirmed his Wife to be an Adultress, and that this signified his Children were Illigitimate, but that great sacrifices might avert the impending Mischiefs; in short, there were many different Opinions amongst them, which served but to aggravate the poor Mans distraction about it. By chance in the croud of Listners after this Novelty, was *Æsop* an Old Man of an ill shape, but one seldom mistaken in his Opinion of Natural things: O Country-man! said he, would you have your Imagination and all your doubts cleared concerning this strange Portent? Marry your Shepherds and you shall see no more such Prodigies.

A Learned Experience is better and surer than conjecture, and all the skill of Southsayers. Experientia præstantior arte.

FAB.

FAB. XV.

The tall Trees *and the* Shrubs.

MAny Trees grew together in a Wood, ſome of which being tall and ſtraight without knots, and others knotty, low, and crooked; theſe latter were often derided by the former for their want of Beauty and Comlineſs. But it happened that the Maſter intending to build him a new Houſe, cauſed all the handſome Trees to be cut down, and left the ugly ſhrubs ſtanding. Well, ſaid they modeſtly to thoſe who had formerly inſulted over them; How much better is it now to be a low ill ſhaped Tree, than a Beautiful one?

This Apologue admoniſhes thoſe who are not ſo handſome as they would be, not to be troubled at it, ſince the Beauty of many Perſons has been their ruin.

FAB. XVI.

The Swan *and the* Stork.

NEar the very approach of her Death, a Swan ſang more ſweetly than ever ſhe was accuſtomed to do; whoſe charming Muſic a Stork admiring at ſuch an unſeaſonable time, asked her the reaſon of it? This I do, anſwered ſhe, becauſe I have cleared my mind of all the Anxious thoughts of this Life, which way I ſhould diſpoſe of my ſelf; and I ſhall now finiſh all the Troubles

Troubles I have ſo long laboured under, in ſearching after Food for my Nouriſhment, and avoiding all the cunning ſtratagems of the Fowlers againſt my own Life, and the Lives of my dear young.

We ſhould not fear Death, by which all the Miſeries and Calamities of this World are diſſolved.

FAB. XVII.

The Fly *and the* Mule.

A Saucy Fly ſitting on the Pearch of a Chariot, called out to the Mule that drew it, Why are you ſo Lazy? ſaid he, will you not mend your pace? Take heed I twinge you not by the Neck, and make you beſtir your ſelf a little more nimbly than you do. Poor Creature! anſwered the Mule, I value not thy words a ruſh, I only fear him, who ſitting in the Box with his Whip in one hand, and in the other holding the Reines, which being fixed to my Bit, now covered with my Foam, guide me how, and which way he pleaſes; but as for thee, thou maiſt ceaſe thy impertinence; for I know when to walk, run, or ſtep, without thy inſolent directions.

This Fable ſhows how much ſuch a one is to be deſpiſed, who having no ability, will on every occaſion be uſing his vain menaces and boaſting of his mighty Power. Graviter decipiuntur, qui putant ſe aliquid eſſe, cum nihil ſint.

FAB.

FAB. XVIII.

The Lapwing *and the* Parrat.

'TWas meer Emulation to ſee the Felicity of a Parrat, who was kept in a rich Cage adorned with Gold, and hanging in a Kings Palace, that provoked an Arrogant Lapwing thus to accoſt her. My Plumes, ſaid ſhe, are no leſs Beautiful than thine, and I, methinks, excel thee in the tuneableneſs of my Voice; but in the real honour of our Perſons, there can be no compariſon: for I was certainly born to Dignity, coming into the World with this Princely Crown on my Head; and yet thou wantoneſt it here in Eaſe and Luxury, being daily fed from the Kings own Table; whilſt I am forced with a continual Anxiety to ſearch about for any living. I will therefore go to the King and offer him my Service, that I may at leaſt enjoy an equal Felicity with thee, and divert him with my pleaſant Harmony; ſhe then flying to the King, was put into a Cage and kept. But after ſhe had thus lived a while, ſhe grew ſenſible of her miſerable Captivity, and the narrow bounds ſhe was confined to, the Thought whereof ſoon brake her heart, and dying ſhe ſighed out theſe laſt words. O Deareſt Liberty! which I ſo long have wanted, thou art a Jem invaluable: For nothing this World contains can make a fit Compariſon with thee.

Liberty cannot be ſold for Mony. When Leonidas *the* Spartan *General, with four hundred* Grecians

Grecians *oppoſed the mighty Army of* Xerxes *King of* Perſia, *at the ſtraights of* Thermopylæ, *which conſiſted of ten hundred thouſand Men; the valiant* Leonidas *adviſed his Soldiers to dy bravely fighting, after his Example, rather than loſe their Liberty, and become Slaves to the* Perſians; *and to encourage them further, told them, they ſhould all ſup together that night with* Pluto.

FAB. XIX.

The Fox *and the* Women.

AS Fox was runing through a Town, and ſaw certain Women eating Hens. Surely cryed he, a miſerable Creature am I; for ſhould I but do, what you are now doing, how many Dogs, and what a noiſe and uproar ſhould I preſently have at my Heels? We, anſwered one of thoſe Women, eat that which is our own, but thou boldly liveſt on what thou ſtealeſt from others.

We cannot expect to have the ſame Diſpoſal of other Mens Goods, which the true Owner have.

FAB. XX.

The Wiſe Lion.

JUſt as a Lion had killed a Heifer, a Thief coming up boldly to him, demanded his ſhare of it; I would give it you anſwered the Lion, were you not accuſtomed to take what you can lay hold on, without asking leave; and ſo he put by the Saucy Claimer. Preſently

ſently after, an honeſt Man happening to come the ſame way, and ſeeing that terrible Beaſt, was retiring back with Speed: But the Lion having eſpied him, be not afraid, ſaid he, ſpeaking with all the mildneſs he could. Come forward boldly and take the ſhare, which is juſtly due to your Modeſty and Vertue. Then ſo ſoon as he had divided his Prey, he retreated into the Wood, that he might give the Man liberty to draw near and take it.

This ſaies Phædrus *was an admirable Example, and an Action worthy of great praiſe; but now a daies, bold Men and Thieves grow rich, while honeſt modeſt Men are left to ſtarve with Poverty.* Sunt etiam ſua Præmia laudi.

FAB. XXI.

The Crow *and the* Swan.

A Crow obſerving the beauty of a Swan, was ambitious of attaining to ſo pure a Colour; and concluding it to be the effect of his continual Bathing and Waſhing himſelf in the Brooks; This imprudent Crow left the Altars where he, on the entrails of Beaſts which were there Sacrificed, had alwaies been nouriſhed, and thence forward ſpent his time by the Lakes and Rivers: But tho he was there continually waſhing himſelf, he could by no diligence change the colour of his Feathers, and at laſt wanting his uſual good Food, he pined away and dyed.

No manner of living can change Nature. Naturam expellas Furca licet uſque recurret.

FAB. XXII.

The Wallet, *or* Jupiter *and* Momus.

TO examine into the Grounds and Reaſons of *Momus*'s quarrel againſt the Works of the Creation; *Jupiter* on a time had all Creatures Summoned to appear before him, commanding every one freely to declare what faults they could find in their own Compoſures, which ſhould immediately be remedied. And ſeeing the Ape near him; Come, ſaid *Jupiter*, let us begin

gin with you. Look upon the Fabrick and Beauty of all your fellow Creatures; make a compariſon thereof with your own, and then tell me what you would have amended, and it ſhall be done. Sir, anſwered the Ape, I am very well ſatisfied, not only with my own elegant ſhape of Body, but likewiſe with the more noble faculties of my Mind; and have nothing in me which can reproach me, as I may modeſtly enough preſume to ſay, before this Honourable Aſſembly. But, continued he, Here is my Brother the Bear, who cannot much boaſt of his admirable Figure. I ſhould be ſorry he ſhould have an opportunity to ſee his Picture; I am ſure he would ſcarce be in love with it. For my part, ſaid the Bear, I envy not the Shape, nor Beauty of any Creature here preſent, being well enough pleaſed with my own. Then making his Obſervations on the Elephant, ſhewed it would be very neceſſary to have ſome addition made to his Tail, alſo a great part of his Ears taken off, which he might well enough ſpare; and that he being a large ill-ſhaped Bulk, without any Comlineſs, would require conſiderable Alterations. The Elephant hearing this, gave him a grave repremand for the ſaucy Character he had beſtowed on him. But really it pitties me, added he, for our Friend the Whale, who has too unweildy a Body, and which might therefore conveniently be reduced to a ſmaller Demenſion. The Whale, in anger, proteſted he liked well enough his large ſize. But, I muſt confeſs, purſued he, the Piſmire is a Creature too little for its Courage, Wit, and Induſtry; For ſo great Labours and continual

Fatique require a ſtronger and more able Body to undergo them. You might ſpare your Remarques on me, ſaid the Piſmire ſomewhat diſpleaſed; For the Symetry of my Body is, in all reſpects, ſo compleatly adjuſted to my Mind, that I deſire it may remain juſt as it is. And ſhe further told them that in compariſon of the Mite, ſhe ſeemed a huge Coloſſus. *Jupiter* then, after he had paſſed a pleaſant Cenſure on them all, for having ſo good Opinions of themſelves, diſmiſſed them.

Thus it is with us. Every one is a Linx to eſpy other Mens Faults, and a Mole at finding out his own. We eaſily excuſe every ill Action we our ſelves are guilty of, but expoſe to all the World the Faults of our Neighbours. Jupiter *therefore is reported to have given every Man a* Wallet, *which he carries about with him; In the back part whereof, we put all our own Follies and Errours out of our Sights, but carry thoſe of other men alwaies before us. And hence it is* Catullus *ſaies*, Non videmus id Manticæ quod à tergo eſt. *We look not into that part of the* Wallet *which is behind us. And* Phædrus; Videre noſtra mala non poſſumus: Alii ſimul delinquunt, Cenſores ſumus. *We cannot ſee our own ill Actions, but are quick Cenſurers of other Men, when we find them tardy.* Suus autem cuique attributus eſt error. *But every Man muſt have his Faults laid on his own back, therefore* Perſius, *ſaid well:*

Sed præcedenti ſpectatur Mantica tergo.

FAB

FAB. XXIII.

The Fable of Arion *and the* Dolphin.

Arion was an excellent Muſician of *Methymna* in the Iſle of *Lesbos*, greatly beloved and admired for his Skill, by *Periander* King of *Corinth*. But he being curious to ſee other Countries, left the King and travelled into *Sicily* and *Italy*; where he not only acquired great Fame by his profound knowledge in that Science of Muſic, and his exquiſit performance thereof, but likewiſe gathered a conſiderable ſtock of Money in his Progreſs. There he ſpent ſome time till being deſirous to return to *Corinth*, he Embarked on a Ship bound for that place. But the Marriners longing to ſhare the Treaſure they knew he had on board, reſolved to kill him by the way. *Arion* perceiving their Deſign, for they had laid violent hands on him, begged them to ſpare his Life, and he would freely give them all he had; or at leaſt pray'd them to let him live till he had ſung one Song to his Harp, to lament the hardneſs of his Fortune; which the Marriners, for ſake of the Muſic, were content to grant. This excellent man then taking his Inſtrument, went up to the higheſt part of the Ships Stern, and ſang aloud a Song in that Movement which the *Greeks* called *Orthion*, with admirable Sweetneſs and Paſſion, like the dying Swan; hoping thereby to have enclined the hard hearts of his Enemies to compaſſion. But when he had done, and found them ſtill obſtinate; He

threw himself immediately into the Sea with his Harp in his Hand, where those Wretches left him to perish. But a very strange and miraculous thing befel him; For a Dolphin, the Friend of Mankind, swimming to him, took him on his back, and carrying him along upon the very surface of the Water, landed him safely at the Promontory of *Tænarus* in the Country of *Laconia*. From thence he went to *Corinth*, presenting himself before King *Periander*, and told him all that had happened. The King not giving Credit to his Story, sent him to Prison, till the Marriners of his Vessel, who were to have brought him, were examined; But they confessed only, that they heard he had been in *Italy*, much Honoured and Caressed in all the Cities where he came; and that he had there heaped up much wealth; which was all they knew of him. When they would confess no further, *Arion* appear'd to them, in the very same Cloaths, with his Harp, and all his Equipage, as he was when thrown into the Sea. The sight of which so astonished the Marriners that they could not deny the Fact, and soon after received the just punishment of their Crime. This Fable was much talked of, both in *Lesbos*, and at *Corinth*, where they had the Story most admirably represented in Brass, of a Harper dismounting from the back of a Dolphin, on the Sea shoar, near the Mountain *Tænarus*.

This Apologue shews us, that there is very often more Clemency and Pity to be found among brute Creatures, than amongst some Men; who have no regard to any thing, but to heap up Riches: Nor any other Testimony of Humanity

in

in them besides their shape. This is taken from the First Book of Herodotus, *and the Sixteenth Book of* Aulus Gellius.

FAB. XXIV.

The Man *that desired his* Corn *should grow without Beards.*

OF the Goddess *Ceres*, had a Husbandman obtained the answer of his Prayers, that his Corn hereafter should grow without pricking Auns or Beards, that it might not hurt the Hands of his Reapers. But his Corn, so soon as it became ripe, was eaten up by the small Birds, which made him repent of his imprudent request. Alas! cry'd he, what advantage have I got by this, that for the procuring a trifling convenience, have lost a fruitful Crop?

We may well bear with some small Inconvenience, especially when accompanied with great Profits.

FAB. XXV.

The Eagle, *the* Hawk, *and the* Kite.

THe Hawk and the Kite had a Dispute before the Eagle, which of them was most Noble. The Kite very much insisted on the Bulkiness of his Body: and the Hawk boasted of his strength, and the swiftness of his Flight. Now whilst each of them expected the Eagles sentence in his particular favour; the Wise Judge thus expressed himself. Go both of you, said he, abroad, and he of the

two, that shall bring home the best Prey, Him will I esteem to be the noblest Bird. The Kite returned with a Mouse he had taken, and the Hawk presented a Pidgeon. 'Tis plain now, said the Eagle, that the Hawk is so much more Noble than the Kite, as a Pidgeon in goodness excels a Mouse.

Men are to be valued by their good Actions, and not by the Bulkiness of their Estates. And the Italian *saying is,* Di ciascun l' Opra e del valore il saggio. *Every mans Actions are the Test of his value.*

FAB. XXVII.

The Shepherd *and his* Dog.

A Shepherd had committed his Flocks to be carefully looked after by his Dog; and that he might fairly discharge his Trust, fed him every day with good Meat. But this ungrateful Cur, would frequently kill a Sheep, and privately eat it; which when discovered by his Master, he seized him, and going about to kill him. I beseech you Sir, cry'd the Dog, Spare my Life, Remember that I am your Menial Servant; and rather kill the Wolf, who lies in wait continually to destroy your Flocks. Nay, said the Shepherd, but thou more deservest Death than the Wolf, for He is our Professed Enemy, and commits those Acts of Hostility which we expect, and take the best care we can to prevent: Whilst thou being of my Family, to whom I have entrusted so great a Charge, and who, under Colour of doing me good service, having basely betrayed me, dost merit no favour at my hands.

They more deserve to be punished who do us mischief under

under the Mask of Friendship, than those who openly declare themselves to be our Enemies.

FAB. XXVII.
The Father *and the* Son.

A Father exhorted his Son to apply himself more closely to his business; And that he might leave off his vicious course of life, endeavoured to paint out to him, the Beauty of Vertue, and Deformity of Vice. Dear Father, answered the ungracious Son, Pray spare your pains: for I have heard some Famous Philosophers, as they were called, railing against Vice, and using their cunningest Arguments to perswade to Vertue, and I would never believe them; much less will I ever mind you, who are no Philosopher.

Those Persons who are naturally of Wicked Enclinations, will very seldom forsake their vices by any Perswasions whatsoever.

FAB. XXVIII.
The Camel, *the* Elephant, *and the* Ape.

THe Beasts going about to choose a King, the Camel and the Elephant stood Candidates for the Dignity; hoping to carry it by the greatness of their Bulks, and strength of their Bodies. But the Ape despising them, stood up, and objected against both as unfit; the Camel because he had not Choler enough to exercise against the unjust. And as for the Elephant, he laughing, said, we shall be apt to suspect he carries about an Army of Pigs in his great Belly; by which Speech they were both put by the Election. *The*

The greateſt affairs may be baffled by the ridiculous Objection of ſome envious Perſons.

FAB. XXIX.

The Walnut-Tree.

NEar a Common Road grew a Walnut-Tree, whoſe Nuts the Paſſengers coveting, were continually pelting at, with ſticks and Stones, whereby they miſerably tare and break its Boughs; the Tree being grieved at this ill uſage, thus lamented: Oh, wretched that I am, who, from thoſe whom I moſt delight with my Fruit, receive this ungreatful return!

This reproves thoſe ungrateful Perſons who repay Evil for Good.

FAB. XXX.

The Lamb *that danced, and the* Wolf.

A Lamb which had ſtrayed out of its bounds, being furiouſly purſued by a Wolf, ſuddainly ſtopt, and turning to him, ſaid. O Wolf! ſince I muſt be your Meal; that I may dy with ſome pleaſure, pray be ſo kind to let me firſt hear one Tune; for I know your Performance in Muſic to be very excellent. The Wolf began to Sing, and the Lamb to Dance to it, which extreamly delighted the Wolf, and encouraged him to continue his Melody with great Eagerneſs and Vigor, till the Dogs of the next Village hearing that Howling Noiſe, came running

ing, and were at his Heels e're he perceived them: Then turning to the Lamb, he had but juſt time to ſay as he was ſeized; I am rightly ſerved, that being by my Education a Cook, muſt needs take upon me to be a Muſician.

This Fable aims at thoſe who leaving their Trades and Profeſſions, to which they have been bred, and wherein they are very well skill'd, will undertake others, of which they have no knowledg, and by them are deſervedly ruined.

FAB. XXXI.

The Vale *and the* Mountain.

A Vale lying Low, by the ſide of a High Mountain, that had long kept her in Subjection, brake out at laſt into theſe angry Expreſſions againſt him. How long, thou Comberſom Hill, wilt thou perſiſt to inſult over me? Remove thy ſelf further off, and think not on this manner, ever to keep me a Slave to thee; for if thou do, I will certainly revenge my ſelf of thy Oppreſſion. Since it hath thus, anſwered the Mountain, pleaſed the Almighty Creator of all things, to ſet me over thee, from the Beginning; Be not angry at what connot be remedied, but be patient under the Decrees of Heaven. The Vale not regarding the ſobet Admonition of the Mountain, brought a great Army of Trees and Plants, who advancing with Fury upon his ſides, Fought valiantly againſt him; wounding him in ſeveral Places; hoping by this means to have forced the Hill

Hill to remove, that ſo ſhe might have drawn her ſelf from his Power. But he being provoked to paſſion, Thou fooliſh Vale! ſaid he, that haſt the Inſolence to Rebel, and thus to begin a War againſt thy Soveraign, thou ſhalt ſoon feel the effects of my Indignation, which thou haſt pulled on thine own head. And ſaying this, the Mountain threw down great Stones, whereby he ſoon vanquiſhed the Rebellious Army, and ſo humbled the proud Vally, that ſhe was quickly brought again to her wonted Obedience.

Servants ought to obey their Maſters: and Subjects to pay their juſt Duty and Allegiance to their Soveraigns, and thoſe who are ſet in Authority over them. For we muſt remember that Ἄρχων εἰκὼν Θεῦ. *The Prince is Gods Repreſentative.*

FAB. XXXII.

The Aſs *and the* Calf.

AN Aſs and a Calf feeding together in a Medow, they heard an Alarm given of the approach of Soldiers marching that way. Let us run for our Lives, ſaid the Calf to the Aſs, leſt we be found here and taken by the Enemy. Run thou, anſwered the Aſs, that feareſt being killed. As for my ſhare, I need not concern my ſelf; for to whoſe lot ſoever I fall, I am ſtill ſure of carrying the Burden.

Men born to Slavery, need not be afrighted at changing their Maſters, ſince they are not ſure, but that they may ſhift for the better.

Nulla e il loco cangiar con ſorte eguale.

FAB.

FAB. XXXIII.

The Wolf *turned* Shepherd.

IN a Forreſt, near a large Paſture ſtocked with divers Flocks of Sheep, and heards of Cattle, there ſhelted an Antient Wolf, who by reaſon of his Age, was not ſo able to fetch in his Prey from that Neighbourhood as aforetimes; he therefore contrived this ſubtil ſtratagem. He cloathed himſelf like a Shepherd, with a ſuit rightly fixt on his Body, a Hat upon his Head, and then

then walking upright on his hind Feet, he carried his Crook on his Shoulder; nor wanted he his Bagpipes at his Girdle to be compleat in all respects. In this Equipage went out the Traytor to the Pasture, where he found the true Shepherd with his Dogs, and most of his Flock sleeping; Then wanting a Device to draw the Sheep to the Woodside, he thought to have accommodated his voice to his Habit, intending to imitate the Shepherds Call, but that break the neck of his whole design; for his shril Howl made the Woods and Hills eccho so loud, that it discovered the Mystery, allarming the Shepherd and his Dogs, by whom our Impostor was so vigorously pursued, that being hindred in his flight by his New Accoutrements, he was soon taken and lost his life.

For him that is a Wolf, 'tis safest acting as a Wolf. And so the French *saying is.*

Quiconque est Loup, agesse en Loup,
C'est le plus cartain de beaucoup.

For the Italians *say,* Non puo la fallita star sempre occulta. *Falshood cannot alwaies lye concealed.*

FAB. XXXIV.

The Woman *that lamented her* Husbands *Death.*

EXtreamly afflicted was a Young Woman at the Sickness of her Husband, whom the Doctors had given over as a Dead Man; but the kind Father endeavored on this manner to comfort her. Do not take this loss so much to heart, my Dear Child, said he, for I have found out a handsom Man, to make thee another Husband

band; one that I hope will ſoon Mitigate thy Grief, and blot this loſs out of thy Mind. Ah Father! anſwered this good Woman, let me intreat you not to mention another Husband to me, for as often as I hear you but name that word Husband, 'tis like ſo many Stabs of a Dagger to my Heart. Preſently after, ſo ſoon as her Husband was dead; Father, ſaid ſhe, Blubbering and Crying, when will you bring me the handſom Husband, you told me you had found out for me?

This ſhowes that a Womans Grief for her Husband, laſts no longer than till the Breath be out of his Body.

FAB. XXXV.

The Country-man *and a* Horſe-man.

TO the City as a Country-man was traveling, with a Hare at his back to ſell; he met a Horſe-man, who under pretence of buying it, poiſed it in his hand: and as he asked the price, claping Spurs ſuddainly to his Horſe, he galloped full ſpeed away. The Country-man ſeeing him at ſome diſtance, and his Hare paſt recovery, he called aloud after him, Ho Friend! do you hear; I preſent you with that Hare, pray eat her for my ſake, and be merry with her; but forget not to drink my Heath, who ſo frankly beſtow her on you.

'Tis good ſometimes when a Diſgrace or Miſchief happens to us, if it be paſt all Remedy, to Diſſemble and paſs it off with a Jeſt, or with Laughter.

Ridiculè hæc Homines, nequunt quæ vendere donant.

FAB.

FAB. XXXVI.

The Old Wolf *that found a* Prey.

SO feeble was an Old Wolf grown, by reaſon of his Age, that he was no longer able to hunt for his Prey, nor were any of his former Comrades ſo kind to give him a ſhare of theirs, but all drove him away, when he offered to come near them. This Diſtreſſed Wolf ranging alone about the Woods, found a dead Ox, on which he falling with a keen Appetite, the ſmell of it ſoon reached the Noſes of the other Wolves, who came running to help him devour it. We, ſaid they, fawning upon him, are your Old Friends, and come to bear you Company. 'Tis well, cried the Antient Wolf, I have this Entertainment for you: For now ye are all my Companion and Friends, but before, ye cruelly beat me, and would own neither Kindred nor Friendſhip with me.

Wealth and Riches acquire us Friends, or rather Enemies under the Diſguiſe of Friends, who will ſtick by us ſo long as they can propoſe to reap any Benefit or Advantage by us, but when that ceaſes, they ſhall not only deſert us, but our very preſence is offenſive to them.

Donec eris Fælix multos numerabis Amicos,
Nullus ad amiſſas ibit Amicus opes.

FAB.

FAB. XXXVII.

The Storks *and the* Kite.

TWo Storks had their Neſt on a Houſe Top, wherein they not only kept their Young ones, but alſo their aged Father and Mother. Theſe perceiving, firſt by an extraordinary Smoak, and then by the appearance of Flame, that their Houſe was accidentally ſet on Fire, and in danger of being burnt to the Ground. One of them took his Father upon his back, and carrying him down, left him in ſecurity, whilſt the other made on the ſame manner a Flight with her Mother; for which they were angrily upbraided by a Kite, who called them Wicked and Cruel, unworthy to have Children, and proceeded maliciouſly to tell them, they unnaturally expoſed their Young to the Flames, when it was in their power to preſerve them, while they were thus employed in carrying off thoſe Skellitons of their old Parents, who were now but a Burden to Nature. I love my Children very well, reply'd the Stork, but I love thoſe better who brought me into the Light of the World, for I may in time have other Children, but can never have another Father and a Mother.

'Tis impoſſible to foreſee all Accidents that may happen; and it is great Prudence to endeavour to preſerve what we have moſt value for, but eſpecially that, which if loſt can never more be recovered. God and Nature oblige us to prefer our Father and our Mother to any other thing in the World.

World. These Storks are the great Example of Filial Duty to Parents; and are reported not only to take care to nourish them in their old Age, but to pluck off from themselves their softest Feathers to make their Nests ease for them. Cimon *the Famous* Athenian, *to ransom his Father, thrust himself into a Goal, where, when he was loaded with Chains and Fetters, he boasted he had never before enjoyed so great a pleasure. Another remarkable instance of this kind, is that of* Alexander *the Great, who going to make War against* Darius *King of* Persia, *left* Antipater *an Assistant to his Mother, to help her Govern the Kingdom of* Macedonia *in his absence; but whether or no she managed affairs with the Prudence she ought to have done, or that she inclined to favour some other Person more than himself,* Antipater *was often writing long Letters to* Alexander, *complaining of the Disorders which happened by her ill Conduct: But as that incomparable Monarch, was on a time reading one of those Letters, in presence of his Dear Friend* Hephestion. Antipater, *said he, (expressing great Tenderness) does not know, that one Tear of my Mothers is sufficient to cancel all the Complaints, and Accusations of every one of his long Letters. Words which ought to be engraved in indelable Characters on the Hearts of Children, who have any pretence of Complaint against their Parents.* Li Padri, e le Madri non sono d' alcuna cosa obligati a li Figliuoli, ed' essi per lo contrario tuto loro devono, poiche devono loro la vita. *Parents, saies an* Italian, *are not for any thing obliged to their Children, but on the con-*

contrary, Children owe their all to them, ſince they owe them their Lives.

FAB. XXXVIII.

Jupiter *and the* Tortois.

TO the Celebration of a great Wedding *Jupiter* invited all his Creatures; amongſt whom the Tortois was the Backwardeſt to make her appearance there. *Jupiter* wondring at her ſlowneſs, asked her the reaſon why ſhe came not ſooner to his Feaſt, having had ſuch timely notice. I was very loath, anſwered ſhe, to leave my dear ſweet Houſe. At which expreſſion *Jupiter* in anger condemned her perpetually to carry her Houſe with her on her Back.

Many men had rather fare poorly at home, than go abroad to the Invitation of Great Perſons.

FAB. XXXIX.

The Wolf *and the* Sheep.

BLeeding, tired and almoſt dead with Hunger, lay a miſerable Wolf, that had been worryed by Dogs; from whom he at laſt had thus narrowly eſcaped with Life. And ſeeing a Sheep near him, deſired her for Charity to fetch him a little Water; which, ſaid he, if you will be ſo kind to do, I ſhall find victuals my ſelf. But the Sheep gueſſing at the miſchief of his Heart. Ay, ſaid ſhe, if I bring you Drink, you'l make your Meal of my Fleſh.

This ſhews how ready a Wicked Wretch is alwaies to betray the ſimple and well meaning Perſon.

FAB. XL.

The Hares *and the* Foxes.

THe Hares not able to endure the continual Depredations which the Eagles practiſed amongſt them, in times of Peace; reſolved to declare war againſt them; but ſent before-hand to the Foxes to make a Confederacy with them, hoping to bring in them to their Aſſiſtance. But the Foxes declined it, returning their Anſwer, that they would gladly have joyned with them in this War, Did we not, ſaid they, know very well who you are, and againſt whom you fight.

Thoſe who fight againſt others more powerful than themſelves, muſt valiantly reſolve to quit all thoughts of their own ſafety.

FAB. XLI.

The Serpent *that complained to* Jupiter.

A Serpent having been trod on by ſeveral Perſons, complained of it to *Jupiter*, who thus anſwered him. Had you but ſtung the Firſt that ſet his Foot upon your Back, a Second durſt not have offended you.

He who at firſt juſtly reſents an injury, becomes reſpected afterwards by others, who will be careful not to offend him. Chi facile perdona, ingiuria aſpetta.

FAB.

FAB. XLII.

The Mouſe, *the* Frog, *and the* Kite.

NOt being able to croſs a Brook by any contrivance of his own, a Mouſe was forced to apply to a Frog for aſſiſtance in the enterpriſe, who readily granted his requeſt, promiſing him a ſafe paſſage, but malicioufly deſigned to drown him by the way; And that you may the more ſecurely go, ſaid the Frog, we'l tye your Foot to mine, and I ſwimming ſhall give you a

gentle tow along, by which you will ſoon get over. The Mouſe giving Credit to his fair Words ſuffered their Feet to be faſtened together. But when they were got into the middle of the Stream, the treacherous Frog began to dive, thinking to drown the unwary Mouſe, who there laboured with all his ſtrength to keep himſelf ſtill floating on the ſurface of the Water. Now whilſt this Contention laſted, a Kite that had eſpied them, came down ſuddenly on them, and caught the Mouſe who was uppermoſt, carrying him into the Air, together with the Frog hanging at his Foot, and there tearing them in pieces, eat them both.

Many thinking to do miſchief to others, happen at laſt to deſtroy themſelves.

Tal' hor prima a ſe nuoce, un ch' altri offendi.
He hurts himſelf, who others does offend.

FAB. XLIII.

The Hermit *and the* Souldier.

BY a pious Hermit was a Souldier exhorted to leave off Fighting, and that lewd courſe of Life which he had ſo long followed, and for the future to attend the ſervice of God. The Souldier thanked him, and promiſed to take his good Advice; For indeed Souldiers, ſaid he, now in times of Peace, are but ill looked upon, badly paid, and debarred the Liberty of Plundering; ſo that it is become a Trade not worth the following.

Many leave off Vice, becauſe they are not permitted the exerciſe of it.

FAB.

FAB. XLIV.

The Shipwrecked Athenian.

A Wealthy Merchant of *Athens* going a Voyage to Sea with many other Perſons; the Ship in a terrible Storm being forced on a Lee Shore, was ſtranded and ſtaved all in pieces; many of the Sea men and Paſſengers periſhing in the Wreck. But the *Athenian* invoking the aſſiſtance of his Goddeſs *Minerva*, promiſed to Offer at her Shrine in her Temple, ſix hundred Staters of Gold if ſhe preſerved him from the Threatning Danger; and ſeeing a Sea-man by him, who ſwam well, Friend, ſaid he, pray be ſo kind to lend a hand alſo with *Minerva* for the helping me to Shore.

They who are faln into Diſtreſs, when they invoke God's aſſiſtance, muſt alſo exert their own Endeavours.

FAB. XLV.

The Horſe, *the* Bull, *the* Dog, *and the* Man.

IN the ſharpeſt time of all the Winter, a Horſe, a Bull, and a Dog being ready to periſh with cold, came to a Man's Houſe, who receiving them kindly made them a Fire to warm and refreſh them; Then fed the Horſe with Provender, the Bull with Hay, and to the Dog he gave Meat from his own Table. Which generous Hoſpitality, they were ſo deſirous to acknowledge, that

they agreed to gratifie him with a part of their Lives, to add to his. The Horſe beſtowed on him his firſt years; therefore is every one ſo precipitate, and haughty. The middle of his Life the Bull preſented him with, which makes him ſo laborious, endeavouring to gather Riches. And the Dog was content to give him his latter years, for which reaſon man towards the cloſe of his Life, becomes ſo Moroſe, and ſurly; loving none but thoſe who are feeding him, and preſenting him with good things, and thoſe only he careſſes and flatters; but againſt ſuch as are not kind to him, he is continually ſnarling and barking.

So baſe and low ſpirited men when grown old, only love thoſe who are feeding and treating them.

FAB. XLVI.

The Plowman *and his* Oxen.

ONe morning betimes as a Plowman was going into his Stable, he found his Oxen very merry; Of which he asking the reaſon. It is, anſwered they, becauſe we dream'd laſt night, that you carried us out to feed in a large and Fruitful Paſture. And I dream'd, ſaid he, that I was to Plow with you all this Day. So that my Dream will prove true, and yours falſe.

There is no credit to be given to Dreams, eſpecially when they ſeem to thwart the Deſigns of thoſe Perſons who have a full Liberty of Diſpoſing of us at their Pleaſure.

FAB.

FAB. XLVII.

The Cock, *the* Aſs, *and the* Lion.

THe Cock and the Aſs feeding together, a Lion came to ſeize the Aſs, which the Cock perceiving, crowed aloud to give him notice of it, at which ſhrill noiſe, the Lion being affrighted ran away, for ſo 'tis ſaid the Lion alwaies dreads a Cock's Voice. But the Aſs thinking he had fled for fear of him, purſued the Lion, who ran very far, till looking back, and not hearing nor ſeeing the Cock, turned furiouſly upon the Aſs, and devoured him. The Aſs crying with a lamentable voice, as he was dying. O Fool and Unfortunate! that knowing my ſelf not to be of a Valiant and Couragious Race, ſhould thus madly engage againſt ſo powerful an Enemy.

Many men out of deſign, counterfeit Fear till they find an opportunity to fall upon their Enemies and deſtroy them.

FAB. XLVIII.

The Boar *and the* Fox.

AGainſt a great Stone as a Boar was whetting his Tusks, he was asked the reaſon of it by a Fox, ſince, ſaid he, there is no Enemy nigh, nor any thing whereon to exerciſe them. This I do, anſwered the Boar, that when I ſhall have occaſion to fight or any way to uſe them, I may not then be em-

ployed in whetting my Tusks, but have them in a readineſs.

This admoniſhes us to endeavour to be prepared againſt Accidents that may happen to us.

Provedi anzi ch' ei venga, al tuo biſogno.

Provide againſt thy wants before they come.

FAB. XLIX.

The Eagle *and the* Fox.

THe Eagle and the Fox had contracted a Friendſhip together, and to make it the more laſting, they agreed to dwell near one another. The kind Eagle left the Rock where ſhe was accuſtomed to build, and made her Neſt in a high Tree, beneath which, the Fox had lodged her Cubbs among certain Buſhes. But this perfidious Eagle on a time wanting food for her Young, and knowing the Fox was abroad ſeeking his prey, ſhe without regard to her plighted Faith, and Friendſhip, flew down to the ſhrubs, and ſeizing the Young Foxes, carried them all up to the Neſt; where ſhe with her hungry Brood devoured them. The Fox returning at night, and miſſing thoſe for whom ſhe had been making proviſion, was infinitly afflicted, eaſily concluding they had been taken away by her falſe Neighbour, and not able to revenge her ſelf, ſhe being a terreſtrial Creature, and her Enemy a valiant Towering Bird, ſhe in the ſorrow of her heart for her loſs, curſed her cruel Enemy and invoked the Gods to puniſh the Treachery; turning from thenceforward all her Love into mortal Hatred. Now it happened a few daies after, that as they were ſacrificing a Goat to the God

God *Pan* in a Neighbouring Village, the Eagle ſnatched away a piece of the Fleſh from the Altar, to which there hanging a Live Fire Coal, and ſhe carrying it up into the Tree; the Coal quickly ſet the Neſt on Fire, being all made of Straw, Sticks, and other combuſtible matter. So ſoon therefore as the young Eagles began to feel the Heat, and not being yet perfectly able to fly, they fell down to the Ground, where they were all ſeized with great eagerneſs by the Fox, who without any pity, eat them in ſight of their afflicted Mother.

Thoſe who break Friendſhip and their Solemn Faith, tho the Perſons injured cannot revenge themſelves upon them, yet they ſeldom eſcape the Judgment of God. Nor could the Eagle, for this action, have any pretence, of Motherly Charity, for preſerving the Lives of her Young, ſince ſhe ſhould rather have choſen to have died with all her Brood, than have committed ſo baſe a Breach of Faith againſt a Friend. Thus we may ſee that Æſop *in this Apologue, has made Divine Vengeance to follow the Eagles ſin of Perfidiouſneſs. The Fox's Cries moved the Anger of the Gods, who permit the very Neſt to be burnt, and her young ones ſtriving to ſave themſelves from the Flames, fall down into the Jaws of their Enemy.* The Italian ſaies,

Vindice e Dio del Guiſto a torto offeſo.
God will revenge the Innocent when wrong'd.

FAB. L.

The Hares *that were afraid without Cause.*

A Tempestuous Wind rattling amongst the Trees of a Tall Wood, so affrighted the Hares, Inhabitants of the Shrubs there; that in great Terror, they ran to save themselves, till they came to a broad Marish or Lake, where their Consternation was encreased by their Danger of Drowning. But observing certain Frogs on the side thereof, who at the Hares approach,

proach, leaped into the Water for fear of them. One of the Antienteſt of the Hares, more prudent and of greater experience than the reſt, calling aloud. Friends, ſaid he, let us take Courage, ſince we ſee theſe Frogs are without cauſe affraid of us, as we perchance, with as little reaſon are of the Wind. For I perceive all Creatures are ſubject to Dangers and Troubles, of which they are alwaies in fear. But we have nimble Feet and Cowardly Hearts, Let us then return and deſpiſe theſe ſeeming Dangers, for when we ſhall have juſt cauſe, it will then be time enough to run.

We ſhould be of good Courage in all our Exegencies, for Vertue falls and dies, without a proper Stock of Confidence, which is the Queen and Conductreſs of all Vertues.

FAB. LI.

The Old Dog *and his* Maſter.

IN vain a Dog grown very Old, was by his Maſter encouraged ſtill to Hunt, being by reaſon of the Feebleneſs of his Limbs unable to run as formerly, and when with difficulty he caught a Hare, his want of Teeth gave her an opportunity to eſcape from him; For which his Maſter chiding and beating him, Alas Sir! cryed the Dog, I hoped you would have pardoned me that am grown Ancient, and would have called to mind the good ſervices I have done, when ſtrong and Brisk.

But

But I find nothing is regarded when it brings not in a preſent Profit with it. You have loved me while I was vigorous and able to ſerve you, why ſhould you forget your paſt Friendſhip, and treat me thus cruelly in my Old Age?

This Fable ſhows that only the preſent Advantage is eſteemed, and former Services ſoon forgot.

FAB. LII.

The Crow *and the* Dog.

UPon a Solemn Day, a Crow offering Sacrifice to *Minerva*, invited a Dog to Dinner, who falling into diſcourſe with her, took occaſion to ask her why ſhe would ſacrifice in vain? For you know, ſaid he, the Goddeſs hates you, inſomuch that ſhe will not allow you any Credit with the *Augurs*. For that reaſon, ſaid the Crow, I Sacrifice, hoping to appeaſe her Anger, that I may be reconciled to her.

Many take occaſion, and therein act prudently, to do Services to their Enemies ſtriving by that means to be reconciled to them. Qui vincere Adverſarium ex tuto cupit, beneficiis & gratia certet bona. *The* Italian *Poet ſaies,*

——— Contra il Poſſent, il Debil perde,
E l' humiltade ogni durezza doma.

He wiſely acts who with Great men complies;
The weakeſt, thus by yielding, gain the Prize.

FAB.

FAB. LIII.

The Maſter *and his* Servant.

ONe having a Servant not over quick-witted, was wont to call him King of the Fools, who ſtomaching the Diſgrace, I would I were ſo, ſaid he once roundly to his Maſter; For I ſhould be a great King, over a Numberleſs People, and you would be one of my Subjects.

Stultorum plena ſunt omnia. *The World is full of Fools.*

FAB. LIV.

The Monkey *and the* Walnuts.

A Monkey ſeeing a Walnut-tree well ſtored with Green Nuts, was curious to know the Name and Goodneſs of the Fruit, and being told that thoſe Nuts contained Kernels of an excellent and delightful taſt, he began to be pleaſed with the Thoughts of eating them, but was puzzled to find out a way to get to them, for the Tree was large, and the Body high before there were any Boughs to lay hold on. He was therefore at laſt forced to go to the next Village, where finding a long Ladder, he with great labour, dragged it to the Tree, and with no leſs Toil and Induſtry raiſed it, ſo that with infinite ſatisfaction, he climbed up. There taking a Nut, he bit it entirely

entirely through the outward green Rind, the ſhell, and the kernel, and taſting the Bitterneſs of the Peel, threw it aſide as Bad, or not ripe; but when he had tried ſeveral others, and found none of any pleaſanter taſt, all proving as bitter as the firſt, he threw them down in great anger, ne'r troubling himſelf further in ſearch of the Kernels. At which diſappointment, after he had a while vexed and fretted himſelf: Ah! curſed be they, cried he, who firſt ſhowed me theſe filthy Nuts, they who praiſed them to me, and encouraged me to take all this Trouble to gather, and to eat them: For in all the daies of my Life, I never underwent ſo much Toil and vexation, and yet have ſpent all my time and pains to no Profit. Thus the ſweet they made me believe I ſhould find in this Fruit is in all reſpects turned to Bitterneſs. And when he had for ſometime vented, on this manner, his rage, he went away.

We muſt not leave off a Work well begun, though there appear ſome Difficulty in the accompliſhing it, but muſt withal well conſider the End that is to crown the Work, which if often thought on, will help us to undergo the Labour and Trouble, with more Pleaſure and Chearfulneſs.

Dulcia non meruit qui non guſtavit amara.
He taſts no Joy, who never ſorrow knew.
And the Spaniſh *ſaying is,* Por la perſuerancia en la virtud ſe alcanca el Premio. *By our Perſeverance in vertue we gain the Prize.*

FAB.

FAB. LV.

The Dog, *the* Aſs, *and their* Maſter.

Often would a little Dog be fawning and leaping on his Maſter, expreſſing alſo with his voice a joy to ſee him, who kindly ſtroaked, and made much of him, and the Servants alſo ſhewed a tenderneſs of him; which mutual Carreſſes being obſerved by an Envious Aſs, he complained of the ſeverity of his Fortune: For

it

it seemed to him an unjust thing, that the Dog with so much Affection should be treated by all the Family, be fed at his Masters Table, and spend his Life in that Ease and Pleasure; whilst himself must be kept in perpetual Slavery, carrying heavy Burdens, and yet beaten and abused by every Body. But when he considered that the Dog by his Fawning, had gained his Masters Love, he intended also to practise the same Art, which he saw was of so great Advantage, and might be so easily performed; wherefore he resolved to try his Fortune, by the same measures the Dog did, and to see if the event would prove as successful as he conceited it would. So soon then as his Master came home, he ran to him, and raising up his Body, he struck his fore-feet upon the Good Mans Head, and began to bray, in imitation of the Dogs noise; which forcing his Master to cry out, allarmed the Servants, who coming in and seeing him thus assaulted, fell severely on the poor Ass with their Cudgels, and discourag'd him, for ever attempting to play the Courtier after that bout.

No Man should undertake that which is not proper for him to do, and what he knows is contrary to his Nature. This Fable was related by Galen, *in the Disputation against* Julian. Ne affectemus ea quæ Natura negavit, neve obtrudamus invitis officia nostra.

Ex quovis ligno non fit Mercurius.

Every Clown is not fit to be made a Courtier.

FAB. LVI.

The two Hogs.

IT angrying a Country-man to ſee his two Hogs often fighting together, he killed one of them; Then was the Surviver pleaſed to ſee his old Adverſary dead; But ſoon after finding himſelf alſo carryed to the Slaughter, all his Mirth was turned to Sorrow. To what purpoſe alas, cryed he then, did I ſo much rejoyce at my Enemies Deſtruction, ſince I my ſelf muſt alſo now ſuffer the ſame Fate.

No man ſhould be glad at the Death of his Enmy, for Death is common to all.

FAB. LVII.

The Rich Man *and the* Tanner.

NEar a Tanners Yard came a Rich Man to Dwell; but he, not able to endure the ill ſmell of the Hides, urged the Tanner to remove further off; who often promiſed to go, but ſtill delayed it, and continued there ſo long, till the Rich Man being accuſtomed to that ill Scent, it was not offenſive to him.

Long Cuſtom makes that eaſie to be born with, which at firſt ſeemed inſupportable. Uſus ſecunda natura. *Which the* Italians *expreſs.* Uſo ſi converte in Natura.

FAB. LVIII.

The Shepherd *and* careful Dog.

IN the driving his Flocks into their Fold, a Shepherd had like to have ſhut up a diſguiſed Wolf with them, miſtaking him for a Sheep; if the careful Dog had not diſcovered the Cheat, and calling to his Maſter; How can you think, ſaid he, to preſerve your Flocks, if you ſuffer this Wolf to be cuddled among them?

A Vigilant Servant may perceive a threatning Miſchief, which a Prudent Maſter may probably overſee.

FAB. LIX.

The Dolphins, *the* Whales, *and a* Herring.

THe Dolphins and the Whales adjuſting ſome differences betwixt them; a conteſt aroſe by ſome of the moſt violent on either ſide, wch. was carried to ſuch a Pitch, that there ſeemed eminent danger of a War like to break out between thoſe two powerful Marine Species. When a Herring who had obſerved the whole Tranſaction, riſing up where the Matter was in hotteſt debate, and putting her ſelf in the midſt of them, endeavoured with all her ſtrongeſt reaſons to pacifie both ſides, and prevent the effuſion of Blood. To whom one of the Dolphins calling in a Paſſion, Ceaſe thou contemptible Fiſh, ſaid he, leave off thy impertinent Diſcourſe, for know that it were

were better, and leſs diſhonourable, for us all generally to periſh in the deciſion of this Controverſie, than be made Friends by thy Mediation and Counſel.

Thus ſome inconſiderable Men will be medling in affairs above their Sphere, for which they often meet with a diſgraceful reproof.

FAB. LX.

The Cock *that betrayed the* Fox.

GReat Havock was made by a Fox amongſt a Country-mans Hens; who, to revenge the Injury, ſet up a Snare wherein he caught the Fox. Now the only witneſs of this his Enemies misfortune, was the Cock, as he was paſſing by him; the Fox therefore beged him, to be ſo charitable to fetch a Knife, that he might cut the ſnare, or prayed him at leaſt not to declare to his Maſter this miſchief befaln him, till he had tryed to gnaw in pieces the ſtrings with his Teeth. The falſe Cock promiſed to grant him his whole requeſt, but with no intent to keep his Faith with him, for he ran directly to his Maſter, and acquainted him with the Foxes being taken. This News made the Man arm himſelf with a good Club, and come in haſt to attack his old ſubtil Enemy; who ſeeing him aproach with all that fury: Oh Wretch that I am! cryed he, was I not a great Fool, to believe the Cock would ever be faithful to me, after I had done him the injury to deprive him of ſo many of his beloved Wives and Miſtreſſes?

We ſhould not promiſe our ſelves any good Offices, from thoſe Perſons whom we have injured: Al-

tho ſome hold it for a Maxime, that he moſt obliges another, who gives him opportunities of doing it.

FAB. LXI.

The Hinds *and the* Panther.

CErtain Country Hinds finding a Panther, who had long frequented the neighbours Woods and Fields, that by chance was falen into a Pit; they with great malice joyned together againſt this diſtreſſed Creature who had never injured them, aſſaulting her with Clubs and Staves, and having poured down a Shower of Stones on her, theſe cruel Men left her, expecting to find her dead next day. But there happening to come by preſently after, certain charitable Shepherds; they had compaſſion on her, gave her Bread, and uſed their endeavours to preſerve her alive, finding her ſo miſerably treated and ready to expire: By which kindneſs, when at night ſhe had recollected her languiſhing Spirits, making a very brisk leap, ſhe eſcaped out of the Pit, and with joy haſted to her own dwelling. After ſome days, when ſhe had recovered ſtrength, ſhe ſallied abroad out of the Foreſt, & made large Incurſions into the Enemies Territories, committing great ſlaughter amongſt their Cattle, revenging her ſelf of thoſe wicked Countrymen, and ſtriking a terrour where e're ſhe came. Then were the kind Shepherds alſo affraid, even thoſe who had formerly ſhewed her pity in her Adverſity; and would gladly have compounded with her, at the loſs of all they had,

to

to have their lives ſaved. But ſhe being diſcreet & of a grateful nature; No, ſaid ſhe, I remember well enough who they were that threw ſtones at me, and who fed me with Bread: Be not you therefore afraid, for I am only an Enemy to thoſe barbarous Hinds who treated me ſo cruelly when I lay at their mercy, tho I had never injured them, but dwelt peaceably amongſt them, and alwaies uſed them as my Friends.

Kind and charitable Acts to Perſons in diſtreſs, ſeldom fail of a ſuitable return; Solet a diſpectis par referri gratia. *And another Author ſaies.* Parce miſeris & in mala præcipitatis, ne fortuna inſtaurata, accepta damna & contumelias ulciſcantur.

FAB. LXII.

The Country-man *and the* Flies.

IN Summer time a Country man that was vexed with abundance of Flies, ſnatched up in anger a Fire-brand, and with it went about all parts of his Houſe to kill, or drive them out. But whilſt he thus eagerly purſued them from place to place, he careleſly ſcattering ſome ſparks, ſet on fire certain combuſtible matter, by which the Houſe was quite burnt down to the ground.

This ſhews that there are Men who ſtriving madly to eaſe themſelves of ſome ſmall grievance, run themſelves head-long into inevitable ruin. According to that of Plato.

Καπνὸν φεύγοντας εἰς πῦρ ἐμπεσεῖν. Πολιτειας. ιι.
Fumum fugientes in ignem delabi.

To the same purpose, they relate another Fable; that a Servant seeing a Fly on his Masters Fore-head, & fearing it might be offensive to him, thought tó kill it with a Hammer which he had in his hand; and struck at it with so good a Will, that with the blow, he dasht out his Masters brains.

FAB. LXIII.

The Hound *and the other* Dogs.

THo a Hound that had caught a Hare was very hungry, he would needs carry it home, to boast of it amongst his Fellows; and there as he was setting forth the great swiftness of his runing to catch her, the Mastifs, and other Dogs belonging to the House, layed hold of this Boasters Prey, tare her in pieces before his Face, and eat her.

'Tis Prudence to keep our good things to our selves; Altho he was in the right, who said, Nullum esse usum occultæ musicæ.

But,

Tacitus pasci si posset Corvus, haberet
Plus Dapis, & multo Rixæ minus Invidiæque.
Could but the Crow suppress his clamorus voice,
He'd feast less envyed, and with lesser noise.

FAB. LXIV.

The Frogs *and* Flags.

ON the side of a Lake, there had dwelt for many years a Family of Frogs, among certain Flags and Herbs, which they had carefully

fully preſerved as their Houſhold Gods and Protectors, and ever kept them entire. Now in proceſs of time, the Poſterity of theſe Frogs being young, perverſe, and wanton, began to crop the tender Buds of the Flags, deſtroying thoſe who had been their *Lares*. Which injury the young Flags taking very heinouſly, often civilly entreated them to forbear ſpoiling and ruining their Friends, who had been alwaies ſo religiouſly kept, and reverenced by their Anceſtors. But when all entreaties could nothing avail, and that the Frogs derided them, alledging, that tho their Anceſtors knew not how to make uſe of their own, yet we, ſaid they, do. The Flags then calling both the Divine and Humane Powers to witneſs, openly declared the execrable violence which their Foſter-Children the Frogs, had with confirmed minds exerciſed againſt them. For which, the juſt vengeance of Heaven was not long abſent, and the wicked cruelty of this ungrateful Generation was quickly turned upon their own heads; For the Flags were no ſooner eaten up, and the place become bare, but theſe Frogs were eſpyed, and lay wholly expoſed, as well to the Birds and Fowls of the Air, as to the Serpents and Snakes inhabiting the Lake, by whom they were all in a ſhort time devoured.

The old Conſtitutions and Cuſtoms of Anceſtors, are not deſpiſed and broken by a fooliſh Poſterity, but with their certain ruin. And therefore a wiſe Man being asked, How ſuch a great Common-wealth was ſo ſoon run down, and come to nothing? Becauſe, anſwered he, they ſet up Young and Raſh Statſmen, who kept not to the Wiſe Laws, & Methods, of their Fore-fathers. FAB.

FAB. LXV.

The Lion, *the* Cow, *the* Goat, *and the* Sheep.

IN a Friendly manner did a Lion ſeem to invite a Cow, a Goat, and a Sheep to hunt with him, voluntarily promiſeing them, that what Game ſoever were taken, ſhould be equally divided amongſt them. They went out to their Sport, ran down a Hart, and quartering it, each of the Companions ſtood eagerly expecting to receive his ſhare, which put the Lion into a rage;

rage; I ſaid he, with a terrible voice, take the firſt part as your King; the ſecond I claim as being ſtrongeſt and moſt valiant; the third is my due, as a ſmall reward of all my Pains and Trouble; and he that ſhall preſume to refuſe me the fourth ſhare, I here declare him my Enemy. His Companions hearing this, without dareing to murmur, went hungry away.

This Fable adviſes every one who is to aſſociate, or joyn in Partnerſhip with others, that it be with his Equals, and not with thoſe that are too far above him; for though the Labour and Toil may fall to the poor Mans ſhare, it is the Rich and great Perſon that ſhall receive the profit; Nor will he regard Honour, or the keeping Faith with one who wants Ability to right himſelf.

Multa diſſimulare, multaque tolerare eos neceſſe eſt, qui in Principum verſantur aulis; neque hos tantum, verumetiam tenuioris fortunæ Homines, qui Ditiorum Conſuetudine utuntur. *They muſt diſſemble many things, and ſuffer many, who dwell in the Courts of Princes; and not they only, but ſuch as are of ſlender Fortunes, and frequent the Company of rich Men, they muſt alſo truckle, and ſubmit to the ſame. For the Poet gives good adviſe.*

Pauper agat caute, caveat maledicere pauper:
Multaque Divitibus non patienda ferat.

The Spaniards *ſay,* Nunca es fiel ni y gual la particion que ſe haze entre mayores y menores. *A true dividend can never be made between great Men, and poor Men.*

FAB.

FAB. LXVI.

The Shepherd, *the* Shepherdeſs, *and the* Worms.

A Shepherd and Shepherdeſs that for ſome years had lived together in a moſt happy Union, and with unſpeakable content, were ſeparated in an inſtant by the Death of that incomparable Woman; who ſleeping on the Graſs, was kill'd by the biting of a Serpent. The ſorrowful Shepherd having even to exceſs lamented his Misfortune, built a Tomb wherein he laid her: On which he let not a Day paſs, without ſtrewing the ſweeteſt Herbs and Flowers: and took ſo great care of it, that he ſuffered not any kind of Creature to come near it, for fear of defacing it. One day as he was treading on the Worms, which crept out of the Grave, as his cuſtom was, he heard certain mournful Groans iſſuing out from thence; which made him liſten more attentively, and hear theſe Word. Curteous Shepherd, be not ſo Cruel to Her, whom thou didſt once ſo dearly Love; Thoſe Worms thou killeſt, thinking to do a kindneſs to me, are a part of my ſelf, which if thou wilt not believe, raiſe up with thy hand the Stone that covers me, and thou wilt be convinced of it. The Shepherd thereupon, lifting up the Stone, ſaw innumerable Worms creeping from her Face and Body, and heard the ſame voice continue to ſay; forget what I have formerly been: but remember that thou thy ſelf ſhalt 'ere long be what thou now ſeeſt I am

He.

He was ſo touched with thoſe her laſt Words, that neglecting his Flocks, he, for the future, ever fixed his chiefeſt thoughts on Death, and from that Object would ſeldom remove them.

This ſhews that none are exempt from dying. That Death hides himſelf the better to ſurprize us. That they may be ſaid to love even after Death, who loved truly when alive. That the loveliest Body will turn to Putrifaction, and at laſt to Worms. The frequent thoughts we have of Death, makes it the leſs dreadful, and us the leſs fearful of it. Our beſt Meditation is on Death, for the thoughts of that, are capable to teach us how to live well. Francis *the firſt, Duke of* Britany, *finding himſelf near Death, in the very Flower of his Age. My Dear Friends, ſaid he, to his Courtiers, You ſaw me a few daies ſince cloathed in Purple, ſitting in Majeſty on my Throne, reverenced by all the Great Men of my Court, and loaded with all the Honours which could be deſired, and yet in a ſhort time I ſhall be nothing but a little Duſt; and therefore, I adviſe you all to ſettle your Thoughts on that approaching day, which ſhall e'er long put a period to this our frail Life.*

FAB. LXVII.

The Flea *and the* Camel.

PRoud was a ſilly Flea on the back of a loaded Camel, to ſee the Laborious Beaſt take ſuch pains, as ſhe ſuppoſed to carry her; And coming at Night to their journeys end, the Flea alighted

lighted down in the Inn, and ſtanding before him. Now, ſaid he, I have done kindly in coming from thy back, becauſe I would not grieve thee, by keeping thee loaded any longer time. No, anſwered the Camel, but I rather think the Gods, that when thou getteſt upon me I am not more loaded, neither when thou diſmounteſt from my back, I am at all the more eaſed.

Many who are neither capable of doing Pleaſure or Injury to great Men, will be thus over valuing themſelves; for which they afterwards become diſpiſed. Algunos no ſon nada y querenſe eſtimar en mucho. *Every little fellow would fain be thought great.*

FAB. LXVIII.

The Anſwer of Socrates *to his* Neighbours.

SOcrates the admirable *Athenian* Philoſopher building himſelf a very little Houſe, was asked by ſome of his inquiſitive Neighbours, How ſo great a Man as He, could be content to dwell in ſo narrow a Place? I wiſh, anſwered the Philoſopher, I were able to fill it with true Friends.

Vulgare amici nomen, *ſaies Phædrus*, ſed rara fides. *The name of Friend is common, but the Fidelity rare. And of* Socrates *further ſaies*, Cujus non fugio Mortem ſi Famam adſequar, *&c. Whoſe Death I could be contented to ſuffer, might I acquire his Fame: And I could yield to the violence of Envy as he did, to be accounted innocent after I am dead.* Fidelem ubi invenias virum?

FAB.

FAB. LXIX.

The Dragon, *the* Leopard, *and the* Unicorn.

TO end an old Grudg, a fierce young Leopard reſolved to try the hazard of a Combat with a Dragon, but at the firſt bruſh found himſelf not able to cope with him; whereupon he retreating, went to a Unicorn and beged his help. For thou ſaid he, art valiant and fighteſt with admirable skill; I therefore entreat thee to vindicate me againſt this inſolent Dragon that has ſo often affronted me. The vain Unicorn being proud to hear himſelf thus commended; Thou haſt given, ſaid he, a true Character of me, who am an Experienced Warrior, and ſhall ſoon revenge thee on thy Adverſary; for when the Dragon ſhall open his Mouth, i'l ſtrike my Horn into his Throat, and kill him. Afterwards when theſe Enemies met, the Leopard giving the firſt On-ſet, was quickly worſted; but then the Unicorn advancing, aimed to puſh his Horn into the Mouth of the gaping Dragon, who moving aſide his Head, the Unicorn miſſed him, and ran his Horn into the Ground, from whence before he could pluck it out, he was ſlain.

'Tis folly for any one to truſt too much to his Manhood, and madneſs to fight in a Quarrel that belongs not to him. Engage not, ſaies a learned Man, to be Second to another, neither blow thou the Coals amongſt thoſe who are at Variance, but when Diſcord and Quarrels are begun by others, 'tis ſure the greateſt Honour for thee, if Reconciliation come by thy means. 'Tis a good caution the old Engliſh *Poet gives.* He

He that for odir men gladly wyl fighte,
Ys oftyn confondid tho he have grete might.

FAB. LXX.

The Lion *and the* Man *travelling together.*

TWo Fellow Travellers, a Lion and a Man chatting on the Road together, to paſs away the tedioufneſs of their Journey, happened upon a diſpute of their Strength and Courage, wherein each boaſted to have an advantage over the other; till walking by the Ruins of a Magnificent Structure, they ſaw an admirable piece of

of Workmanſhip on a large Table of Marble, where moſt skillfully was repreſented in *Baſſo Relievo*, a Man ſtrangling a Lion; the Man then turning to his Companion, what think you now my Friend? ſaid he, does not this plainly convince you that a Man is ſtronger than a Lion. Your argument, replyed the Lion, ſeems I confeſs, to have ſome weight in it: But had the Lions their Statuaries and Painters as Men have, you would ſee in Paintings and in Marble, more Men kill'd by Lions, than Lions ſtrangled by Men.

Every one will do what he can to favour his own cauſe; But methinks the Allegory of this Fable, ſeems moſt to reprove the vanity of many Sculptures, which contain far more flattery in them than Truth, and are too frequent even in our Age, that we looking on thoſe high Marks of Pride, might reaſonably ask with how much mony were thoſe Artiſts corrupted for their raiſing up ſuch Oſtentatious Monuments? And what is ſaid of Sculptures may likewiſe be underſtood of Poets, Painters, and all others who undertake to tranſmit great Mens Actions to Poſterity. Oh! the Chymeric Exploits, the Imaginary Vertues, and falſe remarks pompouſly diſplayed in ſome Mens Poems, and in the Paintings, Statues, and ingenious Sculptures of others, which would aſtoniſh any to conſider them. Nor are theſe the only Perſons who make it their Buſineſs to enlarge upon Truth, but even the Hiſtorians who make Profeſſion of the greateſt Sincerity, are not aſhamed to ſtuff up their Volums with Panegyric Diſcourſes, and falſe Relations which are often too plainly viſible, by their great Diſcord, and claſhing one againſt another. FAB.

FAB. LXXI.

The Trifler, *or* Delayer.

AMong certain Gueſts at a Feaſt, one had placed himſelf ſo near the Fire, that the loweſt part of his Garment was beginning to be Scorched, which another Perſon who ſate by him obſerving. Sir, ſaid he, I have ſomething to tell you; If, anſwered the firſt, it be any thing that is ſad, I will not hear it, till after Supper, where all things ought to be delightful and merry. It is not very pleaſant, added the ſecond; When we riſe from hence then, replyed the firſt, we may at leaſure attend ſerious matters. After they had with great mirth ended the ſupper; Now, ſaid the Delayer, you may ſay what you pleaſe. The other told him of the Damage he had ſuffered by ſitting too near the Fire, and ſhewed him his Garment very much Burnt and Spoiled. This extreamly diſpleaſed him, that he had not had more timely notice of it. I had acquainted you, replyed the ingenious Gueſt, when it firſt began to be burnt, but you forbad me, becauſe your Method was Μετὰ δεῖπνον σπουδαῖα. After Feaſting, buſineſs.

This is intended for a Reproof to thoſe Triflers, who had rather hear of any idle Fancy, than of Buſineſs: and will rather hazard the loſs of all they have, than be interrupted in their Pleaſures. Ἡ γὰρ παρήκαιρος ἡδονὴ πάντα βλάβει. *Unſeaſonable Pleaſure ever brings damage with it.*

FAB.

FAB. LXXII.

The Aſs *carrying an* Image.

THrough the ſtreets of a City, as an Aſs was carrying a Golden Image on his back, he took notice that as many as paſſed by him, made their adoration towards him on their bended knees; whereupon ſuppoſing all this honour paid to him, he was puffed up with an inſolent Arrogance, and reſolved no longer to own himſelf an Aſs; till he felt the ſmarting blows of his Drivers Cudgel upon his Buttucks, & heard him ſay. Oh ridiculous Fool! 'tis not thou that art the God, but thou carrieſt Him on thy back whom they Worſhip.

He who obtains an Office, ſtraight forgets he is a Man. Arrogancia oculum mentis obnubilat, *Saies a learned Man*, Vel excæcat, ut nec ſeipſum agnoſcere valeat. *Pride does ſo much dazle, or rather darken the Eye of the mind, that it makes a Man not able to know himſelf.*

Nec te collaudes nec te culpaveris ipſe:
Hoc faciunt ſtulti quos gloria vexat inanis. *Cato.*

FAB. LXXIII.

The Tortois *and the* Eagle.

TO a great Flock or Company of Birds of all ſorts, was this generous propoſal made by a Tortois, who happened to be in the very middle of a place, where they

were holding a Conference. If any of you, ſaid ſhe, will take the pains to carry me up into the Air, I'l make you Maſters of an immenſe Treaſure; for I will diſcover to you the ſhells which contain rich Pearls in them, and the places where all the pretious ſtones lye ready to be picked up, that are of ineſtimable value; but cannot do this thing of my ſelf, by reaſon of my ſlow motion. The Birds liſtening to this noble Offer, very joyfully accepted it, with their general thanks; and begged the Eagle to carry her up; which being conſenting to, this dull Creature was mounted aloft into the Air as ſhe deſired, and there was urged by him, to ſhew where the Shels and all thoſe pretious Gems lay, which ſhe had undertaken to diſcover; but the Tortois not able to perform her promiſe, was by the Eagle angrily griped in his ſharp tallons. She then lamenting, Ah, cryed ſhe, I had never ſuffered theſe Torments, had I not been ambitious to be carried up out of my proper Element. Which words when the Eagle heard, he looſing his gripe, let her fall down on the Ground, whereby this Ambitious Creature was kil'd and broak in pieces, whoſe body had been ſo ſtrongly guarded and fortified by Nature.

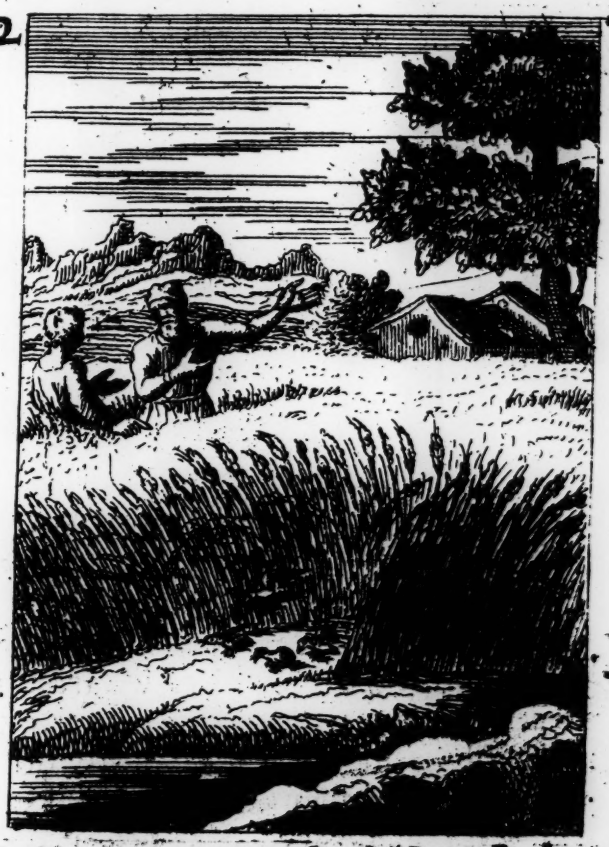
We ought not to aim at things which are out of our Sphere, nor undertake by idle pretences to do what we are no waies capable to perform. A Spaniſh *Author ſaies,* Que cada uno ſea contento del eſtado que la Natura le dio, porque la ſoverbia pocas vozes va o lega a buen fin, mas antes para Cayda. *Let every one be content in the ſtate which Nature placed him in, for Pride very rarely comes to a good end, but*

for

for the moſt part has its fall. And their old Proverb ſaies, Agran Subida, gran Deſcendida. *To a great Riſe, muſt be a great Deſcent.*

FAB. LXXIV.

The Lark *and her* Young Ones



AT the near approach of Harveſt time, a Lark that was breeding up her unfledged young in a Corn-field, gave them this charge; That whilſt ſhe went abroad to fetch home their Meat, they ſhould carefully liſten if they heard

any Diſcourſe of cutting down the Corn; and give her an account of it, at her return at night; for it concerned no leſs than their lives, to be very vigilant therein. Soon after, the Maſter of the Field came, and ſhewing his Son that the Corn was ripe and fit for cutting; Go, ſaid he, to morrow Morning by break of day, and deſire all my Friends to lend me their helping hands, for the reaping and bringing in my Harveſt. The careful young Birds remembred to give their Mother a punctual account of all they had heard and ſeen; who bad them ne're trouble themſelves, nor fear they ſhould receive any harm; for nothing would be done, while he truſted to his Friends. The next day, the Mother went abroad again, and it proving good Harveſt Weather, the Maſter expected thoſe whom he had ſent to invite, but nothing was done, for no Friend came. Well, ſaid he to his Son, ſince my Friends are ſo negligent, go to my Kindred and Relations; Entreat them to come to morrow Morning betimes to work at my Corn. The timerous Birds were again careful to relate every circumſtance to their Mother, wch. they had obſerved. Well, ſaid the Mother, we are ſecure enough yet, you may therefore ſet your minds at reſt; but ſtill be ſure to note diligently how they proceed, and what they conclude on. Next day the old Lark flew abroad as before, but then came the Good Man looking, tho in vain, for his Kindred and Relations, who likewiſe failing him. Well, to morrow ſaid he to his Son, let there be two ſickles brought for us two, and we with the help of our own Servants, will compleat the Work;

Work; which reſolution the Lark no ſooner heard, but calling her young about her; 'Tis time, ſaid ſhe, now to look to our ſelves; I muſt immediately carry you to ſome other place, for this Corn will certainly to morrow be reaped; when he whoſe buſineſs it is, undertakes himſelf to diſpatch it.

This Fable is elegantly written by A. Gellius, *who as he there in his* Noctes Atticæ *acknowledges, took it from* Æſop; *It obſerves how backward and negligent we are in doing other Mens buſineſs: Whoſoever therefore would have his Affairs diſpatched with care and expedition, muſt lay his own helping hand to the Work, and then he may expect to have it well performed.* Ne quid expectes Amicos, quod tute agere poſſes.

FAB. LXXV.
The Fox *and the* Ape.

THe Lion having obtained a Dominion over all the reſt of the Beaſts, iſſued forth His Royal Proclamation, commanding all thoſe on pain of Death to depart the utmoſt limits of His Kingdom, who wanted the honour of their Tailes. The Fox affrighted at the ſeverity of this Edict, packing up all he had, was preparing to go into Baniſhment; which being obſerved by the Ape, who was upon her Journey in obedience to the Kings Pleaſure; ſhe told him; that the Penalty of the Edict could no wayes reach him, who not only had a Tail, but was ſo well furniſhed, that he was able to ſpare ſome part of it. That's true, ſaid the Fox, and I thank you

ſor your kind information; Yet how do I know, but that the Lion may reckon me amongſt thoſe Beaſts who want Tails?

He that is conſtrained to live under the Arbitrary Will of a Tyrant; tho Innocent, yet happens very often to ſuffer amongſt the Guilty.

Curi vita ſub Tyranno agenda contigit,
Inſons licet ſit, plectitur ſæpe ut nocens.

FAB. LXXVI.

Demades *the Orator, his Tale.*

Demades an Orator, and Rhetorician, the great Antagoniſt of *Demoſthenes*, making a publick Oration in *Athens*, and obſerving a vaſt Croud of Auditors attentively liſtening to it, deſired they would permit him to tell them a Tale; which they readily conſenting to, he thus began. The Goddeſs *Ceres*, a Swallow, and an Eel, having undertaken a Journey together, traveled till they came to a River, and as they were conſulting how to croſs it, the Swallow flew away, and left them; the Eel ſeeing that, ſlid into the Water, and was ſeen no more. At which words he ſtanding ſilent; Well, demanded ſome that were preſent, but what became of *Ceres*? Oh! replyed the Orator, ſhe ſtaid gazing about her, and loſeihg her time there, as many of you do here now, who neglect your proper buſineſs to liſten after Tales, which concern you not.

Thus too many imprudent Perſons are eaſily tempted to follow after vain Toyes and Pleaſures, whilſt their more neceſſary Occaſions are totally neglected.

FAB.

FAB. LXXVII.

The Countryman *and a* Tree.

IN a Countrymans Garden grew a ſmall Tree, which bearing no Fruit, only ſerved as a place of ſhelter for the little Birds and Graſhoppers to ſit and ſing in; The Countryman therefore reſolved to cut it down as unprofitable; and taking his Hatchet began to chop it near the Root; which the little Birds and Graſhoppers ſeeing, begged him not to deſtroy it for their ſakes, that they might ſtill ſit in it, and there delight both themſelves and him with their Melodious Songs; But he continuing obſtinate in his firſt purpoſe, minded his hewing more than all their Prayers and Entreaties, till he cut deep into the body of the Tree; which he found was hollow, and therein diſcovered a great neſt of Bees, who had made in it a conſiderable quantity of Hony. This Prize, ſo ſoon as he had taſted, cauſed him to throw away his Ax, and when he had carried home all his Combes, he took an eſpecial care to preſerve the Tree, wch. he afterwards adored as ſacred, in hopes of more Hony in time to come.

Men generally are not ſo readily enclined to do a juſt and noble Action, out of a Principle of Juſtice and Honour, as for the ſake of ſome Profit or Advantage that accrue to them by it. Ὅπου τὸ κέρδος, παρὰ φύσιν δεῖ δοτέον. Ubi lucrum, contra naturam ſerviendum eſt.

FAB.

FAB. LXXVIII.

The Lion, *and the* Gnat.

THus arrogantly was a Princely Lion accoſted by a briſk Gnat. Thou, ſaid this little Creature, who unworthily uſurpeſt the Title of King of the Beaſts, what haſt thou to boaſt of, beſides thy huge Bulk, thy brutiſh Strength, and thy ſharp Nailes, and Teeth; with which thou fighteſt, biting and ſcratching like a Woman; and on thoſe generally ſheweſt thy valour, who

are

are weak and not able to reſiſt thee? Behold Me, a ſmall Inſect, yet of greater Courage and more true valour than thou Art; and to make good what I ſay, I here challenge thee to the Combate, nor will I fall on thee baſely, as thou for the moſt part doſt treacherouſly on thoſe whom thou makeſt thy prey; but I ſhall firſt bid thee defiance by the ſound of my own Trumpet. The Gnat had no ſooner ended, but flew briskly humming round the careleſs Lion, and got, e're he was aware, into his Noſtril, where ſhe began to bite and torment him. Which ſmart, the Lion not able to endure, tare with his Paws his own Noſe; raging with great Fury, & at laſt threw and beat himſelf on the ground, where he lay roaring. The Gnat then looking upon him as conquered, came out, and with her Trumpet proclaimed her Victory. But as ſhe thus flew triumphing about, by miſchance ſhe happened into a Spiders Webb; where finding her ſelf ready to be devoured; Alas, cryed ſhe, I, that have fought with, and vanquiſhed the moſt noble and moſt valiant Creature of the World, am now to ſuffer Death by a Spider, one of the vileſt of all Inſects.

This ſhews, that tho ſome mean Men by their ſubtil Arts, may happen to be victorious over great Perſons; yet they may afterwards be worſted by others, of more inconſiderable degree than themſelves. Non ſi puo haver l' occhio ad ogni coſa. *Saies* Petrach. *We cannot fore-ſee every Danger.* Fraudis, inſidiarum et Perfidiæ plena ſunt omnia.

FAB.

FAB. LXXIX.

The young Lion *that would fight with a* Man.

AMongſt other Precepts, which an old Lion taught his Son, he gave him an expreſs charge never to engage in fight with a Man; For he, ſaid the Father, is a Creature, ſubtil, and not to be conquered. The young Lion heard this, but with no intention to obſerve it: For, ſome time after, when grown almoſt to his full bigneſs, and become ſenſible of his great ſtrength and vigor; he went out with a reſolution to encounter a Man; and ſeeing in a Field a pair of Oxen yoaked together, he came up to them, asking them if they were Men? They ſatisfied him, they were not Men, but that a Man had laid that yoak upon their Necks. Leaving theſe, he eſpyed a Horſe well Equipped in all his proper Capariſons, and tyed to a Tree by the reins of his Bridle; Of him he demanded, Art thou a Man? No Sir, anſwered the Horſe, but I am ſubject to a Man and ſerve him. Travelling on, he ſaw by the ſide of a Wood, a Carpenter cleaving a Tree, to whom he running, Art thou, demanded the Lion, a Man? I am ſo, anſwered he. Then, proceeded the other, will you fight me? With all my heart, replyed the Man. But firſt, pray do me the favour to help pull this Tree in pieces for me, where you ſee the Iron Wedges ſticking in it; and afterwards we ſhall have leiſure enough to fight. This the Lion readily undertook, and puting his Paws into the Cliſt, as the

Man

Man directed him, he began to pull with all his ſtrength, whilſt the Man with his Ax forced out the Wedges; After which, the Tree ſuddainly cloſing, held the Lions Paws ſo faſt, that he was no way able to get looſe. The Man then whooping and hallowing, called to his Neighbours and Fellow Work-men for help, to kill the Lion: who ſeeing himſelf in this Exegency, recollected all his Forces, and giving a ſuddain ſpring, he drew out his Toes, but left his Nailes ſticking faſt in the Tree; Then running with what ſpeed he was able, home to his Father, and ſhewing his bloody Feet. Ah Father, cryed he, had I followed your prudent Admonitions, I had not thus unfortunately loſt my Nailes.

By this Fable Young Perſons are adviſed not only to obey their Parents, but to take the good Counſel of ſuch as they are ſatisfied are of known Experience in the affairs of the World.

FAB. LXXX.

The Boy *that would not learn his* Book.

NEither Whipping, nor Encouragement could avail, to induce a little Boy to learn his Book; nay, ſo dull was he, that by all the Art and Induſtry his Maſter could uſe, he could not poſſibly teach him to know the firſt letter A; for which when his School-fellows afterwards derided him, that he could not do ſo eaſie a thing as learn the letter A, being, as he alwaies ſeemed to them, ſo ſenſible a Boy in other matters. Do ye think, ſaid the Boy, I could not learn A if I would?

would? Yes, eaſily enough, continued he, but when once I ſhall have learnt A, I muſt come to B, C, D, and to all the whole Generation of them, that I ſhall engage my ſelf in an endleſs piece of Work, which I ſhould never be able to go through with, and therefore think it beſt to ſtop at the Beginning.

We ſhould not undertake any great enterpriſe, without making a full reſolution to go through with it.

FAB. LXXXI.

The Wolf *and the* Hog.

TOuched with remorſe of Conſcience was an old Wolf, for having a long time preyed upon the Sheep and Lambs of the whole Neighbourhood; wherefore as a Penance for what he had done, he reſolved to abſtain from fleſh a whole year, and all that time to feed on nothing elſe but on Fiſh. Now there paſſed but a few daies before this Wolf repented him of his raſh Vow, longing for his wonted Food; And ſeeing, once about ſupper time, a Hog run by him; his chops watred at him, that he could not forbear purſuing him, and asking, what Creature art thou? Who in a fear, anſwered, I am a Hog, belonging to a Countrymans Yard of the next Village. A Hog? ſaid the Wolf, ſurely a Hog is Fiſh, and laying hold on him, he devoured him.

A wicked Man can never perſevere in an honeſt and vertuous Reſolution. Male facere qui vult, nuſquam non cauſam invenit. *He who has a mind*

a mind to do an ill thing, ſhall never want a fair pretence for it; and the Proverb ſaies, Lupus pilos, non Animum mutat. *The Wolf may change his Hair, but never his ravenous Temper.*

FAB. LXXXII.

The Smith *and his* Dog.

IT heartily vexed an induſtrious Smith to obſerve, that all the while he was labouring at his Forge, his Dog ſhould lye and ſleep, and yet would carefully wake ſo ſoon as he heard his Maſter leave off hamering to go to eat; For the Dog then expected a ſhare of the Victuals as really due to him. But the Smith, one day looking with diſpleaſure on him, Be gone, ſaid he, thou lazy Cur, that art not fit to live; for whilſt I painfully work to get an honeſt Livelihood, thou ſpendeſt thy time ſloathfully in ſome dark corner; and no ſooner do my chops begin to move, but thy ſleepy Eye-lids are open; thou waggeſt thy tail, comeſt fawning upon me, and expecteſt to ſhare the fruits of my Toil.

Such lazy Perſons as wholly depend on other Mens labors, and will not apply themſelves to ſome vertuous Exerciſe, Study, or courſe of Living, can ſcarce deſerve to have a ſubſiſtence amongſt Men. Tale eſt Glutonum ac Lurconum genus, qui ex aliorum ſudoribus otioſe vivere non erubeſcunt; illudque perpetuo obgannant,

——— Deus nobis hæc otia fecit.

FAB. LXXXIII.

The Wolf, *and the fat* Dog.

NEar the break of day, a Wolf meeting a Dog in the fields, asked him how he came to be ſo Fat, and in ſuch good plight as he was? I take care, anſwered the Dog, to keep my Maſters Houſe every night from diſturbance; and if I happen to diſcover a Thief, and interrupt his intended Miſchief, my Maſter and all the Family make much of me, and give me my fill of good Meat and

and Bones. By theſe means I feed plentifully, ſleep in a warm place under ſhelter, want no Drink, nor other Conveniencies, and ſpend my daies in Idleneſs; Ah Brother, ſaid the Wolf, would I knew how I might enjoy ſo happy a life! That, without taking pains, I might lay me down at Night to ſleep with my belly full. Well, ſaid the Dog, if you deſire to live thus in eaſe, and can but ſuppreſs a little, your ravenous Temper, come along with me and fear nothing, for I doubt not but to procure you my Maſters favour. On this manner as the two Friends jogged on diſcourſing, the Day brake, and when it began to grow lighter, the Wolf obſerving the Dogs Neck, ſaw the Hair, and in ſome places the Skin, to be rubbed off. At this ſight, his curioſity being moved, Brother, ſaid he, what is it you wear about your Neck that leaves theſe unſeemly Marks behind it? To make me the Fiercer, anſwered the Dog, they chain me within all day, & let me looſe at Bed-time, that I may go up and down the Houſe and Yard in the Night, or ſleep, when and where I pleaſe. The Wolf hearing this, Much good may it do you with your eaſie life, ſaid he, but as for my part, I had rather enjoy my Freedom, tho I ſuffer ſome ſmall Inconveniencies. For I go where I will, and have no chain to reſtrain me; I take my ranges about the Fields, the Mountains and the Woods without controul. I feed on the choiceſt young of all the Flocks and Heards, and by my art and ſubtilty can avoid the Fury of Hunts-men, and of their Dogs. So fare you well, live in the happy enjoyment of your beloved Slavery; whilſt I go on in my old way, and ſtill retain my old Freedom. *All*

All the Treasures of the World are of no value, compared to a Mans Liberty; for while he is in Servitude, or under Confinement, it takes away the real comfort and pleasure of the enjoyment of them. And yet he who boasts of the greatest Freedom, is subject in one respect or another. Who amongst us is not a slave to some Passion, or corporal Infirmity? Every one submits to the Law of Nature, and to the Laws and Customs of the Country wherein he dwells; and Death exercises his Dominion over all the World, so that it may not improperly be said; There is none of us exempt from servitude.

FAB. LXXXIV.

The Fishes *that leaped into the* Fire.

A Cook going about to fry some Fishes in Oyl, they unanimously agreed to jump out all together, in hopes they might escape choaking in that filthy Liquor, but leaping out of the Frying Pan, they all fell into the Fire; then pitifully lamenting, Alas, cryed they, it had been a less cruel Death to have been suffocated in the Oyl, than to perish in this burning Flame.

We should take care that to avoid a present mischief, we run not our selves into somewhat more terrible.

FAB. LXXXV.

The Judge *who gave sentence against himself.*

AN unruly Bull of a certain Magistrate, breaking out of his Pasture, came into another Field, and there kil'd a Countrymans Cow. The poor

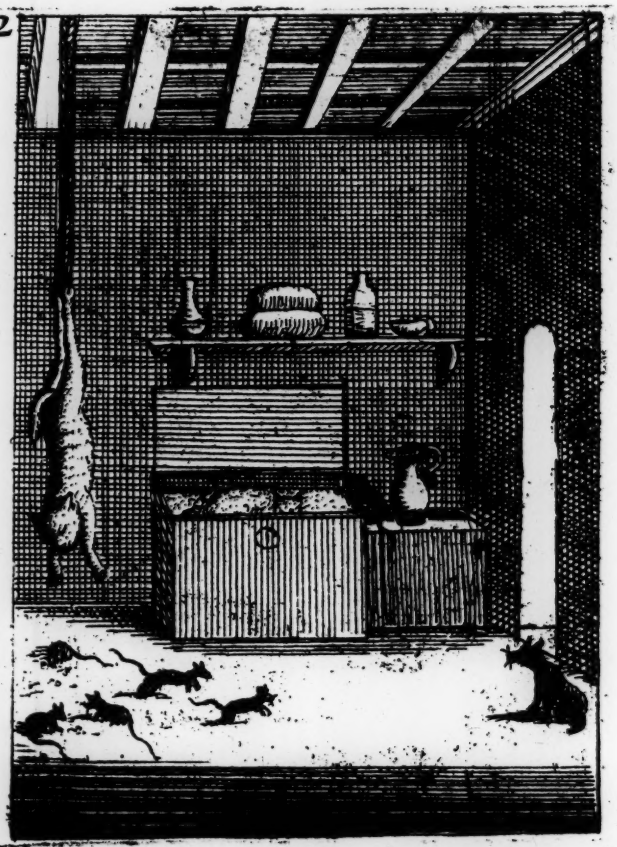
poor Man knowing the Judges Coveteous Temper, and how difficult it was to get a juſt ſatisfaction, from ſo unjuſt a Man, went to his Houſe, and thus craftily put the Caſe to him. Sir, ſaid he, My Bull leaping over into your Paſture, has ſo gored one of your Cowes with his Hornes, that ſhe is ſince dead; what Reparation will you pleaſe to order? What leſs Reparation, ſaid the Judg in a Paſſion, can you expect I ſhould have, than that you pay me the full price of my Cow, or at leaſt, that you give me your Bull to make good my loſs? Pardon, I beſeech you, my Lord, my fooliſh Blundering, cryed the Countryman, for I miſtook the matter; it was your Bull, I ſhould have ſaid, that killed my Cow. Oh then, ſaid this unjuſt Judg to the poor Man, The Caſe is altered.

There have been in the World ſuch Miniſters of the Law, as have ſet forth Mens Crimes in the blackeſt dye, and proſecuted Offenders with utmoſt rigor, whilſt they themſelves being guilty of the very ſame things, have paſſed unpuniſhed: Who thought they had done a great piece of Juſtice, in ſending a poor pilfring Wretch to the Gallows, when, in the mean time, they devour Widows Houſes, and eat up the Bread of Orphans: And who have gloryed in their zealous Execution of the Laws, for haveing puniſhed ſome ſmall Criminal faln into their Nets, yet they themſelves have lived by Rapine, tho the Laws of the Country durſt take no notice of them. They have puniſhed Drunkards, & Adulterers, but wallowed privately in thoſe very ſins, and ſometimes publickly too. Surely theſe mad Men never called to mind, that God judges none more

ſeverely than ſuch as are Judges of others, but omit to judge themſelves for the ſame Crimes; That are quick ſighted to ſpy out other mens faults, but wink at their own: And that lay heavy Burdens on others, which they will not touch with their own little Fingers.

FAB. LXXXVI.

The Mice *and the* Cat.



GReat numbers of Mice frequenting an Old Houſe, were diſcovered by a Cat, who getting within their Range, entertained her ſelf for ſome

ſome time, in the happieſt manner her heart could deſire, as well with the pleaſure of Hunting, as ſatisfying her Hunger; by which ſhe deſtroyed many of them. But when the Mice perceived their numbers much decreaſed, they took a reſolution amongſt themſelves, to retire into the holes of the Floors and Ceilings, where it was impoſſible for her to come. The Cat ſeeing the Mice had left their old Haunts, invented this cunning Trick to ſurprize them; ſhe croſſed her two hinder legs about a peg in the Wall, and hung with her Head downwards, as if ſhe were dead; which an old Mouſe obſerving from a corner of the Room. O thou falſe Cat! cryed ſhe, that thinkeſt to deceive us by this piece of Policy; for my part, ſhould I ſee thee ſo really dead, that a Purſe were made of thy skin, I would not venture to come any nearer to thee.

A prudent Man that has been deceived by another, ſhould be cautious how he ſuffers himſelf to be drawn any more into his Snares.

Qui cavet ne decipiatur, vix cavet, cum etiam cavet, Etiam cum caviſſe ratus eſt, ſæpe is cautor captus eſt.

FAB. LXXXVII.

The Flea *and the* Man.

SKipping from place to place, a vexacious Flea happened to fix on a Mans leg; who feeling the ſmart, invoked the aſſiſtance of *Hercules* to deſtroy it; but when it made its eſcape, the impious Wretch being in a paſſion to loſe the Satisfaction of his revenge. O *Hercules*! ſaid he, ſince thus againſt a Flea you have refuſed me your help, how can I ever expect it againſt a greater Enemy?

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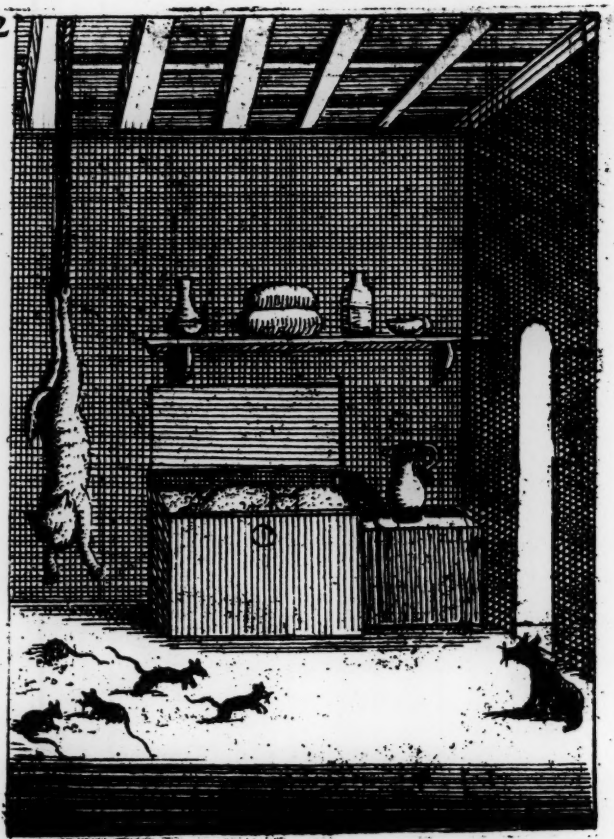

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Men ſhould not trouble God with every frivolous Requeſt, but when there is juſt reaſon and occaſion 'tis then fit to implore his Divine Majeſty.

FAB. LXXXVIII.
The Fool *that ſold* Wit.

UP and down a City ran a Fool, boaſting to all People he met, that he of late had acquired a large ſtock of Wit, and would be content for Mony, to impart ſome of it, to any that deſired to be Purchaſers. This fancy invited a Man to him to ſatisfie his Curioſity, who asking to buy ſome of his Wit, offered him Mony; The Fool took it, giving him a long piece of Packthred, and at the ſame time ſtriking him a blow on the Face, which almoſt beat him backwards on the Ground. Hence forward, ſaid he, Remember to keep out of a Fools reach, but the length of this Thred, and thou mayeſt avoid ſuch another miſchief by it.

Keep no Company with Fools: For the leſs you converſe with them, the ſooner ſhall you acquire Wiſdom. Bought Wit is beſt.

FAB. LXXXIX.
The Fox *going to his* Execution.

AS they were leading a Fox to the Gallows, to ſuffer for the many Cocks, Hens, and other Fowls which he from a certain Village, had moſt impudently, without all fear or ſhame run away with and devoured; he earneſtly beged one favour at their hands before his Death; wch. was that they would not carry him the common Road

to

to the place of Execution; but good Gentlemen, cryed he, let me be led by the back ſide of the Town. They, imagining he had ſome cunning ſtratagem in his Head, asked him the reaſon of his requeſt? Becauſe, anſwered he, I know there is good ſtore of Poultry that way, whoſe ſight, or pleaſant Cackling at leaſt, may comfort my Heart, this laſt moment of my life.

This Fable ſhews the incorrigible Villany of wicked Men, who not only take a Pleaſure and Pride in the vileneſs of their Actions, but even in their very Thoughts and Wills towards them.

FAB. XC.

The Original of Walls.

IN thoſe times when Gods and Men lived promiſcuouſly together, as the Poet *Heſiod* relates, Mankind was kept ſecure from all manner of danger, under the Safeguard and Protection of the *Deities*. People dwelt not then within Walls, nor had they cauſe to fear the Attacks of any Enemy: But the Gods being driven from amongſt them, by their wicked Impieties and Contentions, they were glad to defend themſelves from one anothers Rage, with Walls and deep Ditches, and never thought their Fortifications ſtrong enough. Afterwards, calling to mind the benefits they had received from the Gods whilſt preſent with them, they had their Walls dedicated to thoſe Gods, and for a Memorial of them, called them by their Names, inſtituting Rites, Ceremonies, and variety of Divine Worſhip upon them; but could never by all their Devotion induce them to be propitious to them as at firſt they had been, before they left them. *We*

We ſometimes obtain a good thing with ſmall trouble and care, which if we once loſe, 'tis perchance never to be recovered by any Induſtry.

FAB. XCI.

The Proud Mule.

A Mule pampred up with too much Provender, and ſeldom put to work, was grown ſo Fat, and became ſo Proud, that he was often muttering; My Father, ſaid he, to himſelf, was certainly a Horſe of Noble Extraction, ſwift in his Courſe, and beautiful of his Perſon, and I in e-

every

every reſpect do reſemble him: For I am graceful in my Goings, of handſome Shapes, & ſwift in my Carrier; I am alſo adorned with rich and glorious Capariſons, and have my head governed by a guilded Bit. While he was puffed up with theſe Imaginations, his Maſter ſent for him, and equipped him for the Race, wherein he tireing by reaſon of his Fatneſs, his Maſter ſtripped him of all his rich Furniture, & not thinking him fit any longer for runing, made uſe of him only to carry heavy Burdens, and retrenched his Allowance. Alas! ſaid he then, ſighing, I had thought a Horſe had been my Father, but now I am better informed, I find I am but the Son of an Aſs.

Fools, when flouriſhing in their Proſperity, forget themſelves: But Adverſity refreſhes their Memories, and brings them to a better ſenſe of what they are. Sicut Fumus magis aſcendendo deficit, ſic ſuperbus plus exaltatus, plus evaneſcit.

FAB. XCII.

Jupiter *and* Minerva.

IN Antient times the Gods choſe to themſelves Trees, whereof each of thoſe Deities would have the particular Protection. *Jupiter*, chief of the Gods was for the *Oak*; *Venus* liked the *Myrtle*; *Neptune* God of the Seas admired the *Pine*; *Apollo* the *Lawrel*; And *Hercules* the *Poplar*. But *Pallas* wondering why they ſhould pitch upon ſuch barren Trees, when they might as well have made choice of as many fruitful ones, *Jupiter* gave her this reaſon for it; Leſt,

ſaid he, it ſhould be thought, when Men come to worſhip us, that we ſell the Fruit of theſe Trees, for the Honour they pay us. Well, added *Pallas*, you may uſe your Pleaſures, but I ſhall chooſe the *Olive-Tree*, and that too for the very Fruit ſake. *Jupiter* then kiſſing his Daughter, My dear Child, ſaid he, with great reaſon have all Ages eſteemed thee Wiſe, and with juſt merrit art thou the Off-ſpring of my Brain; for whatſoever we do, if we aim at no profit in it, all our Glory from thence is but fooliſh and vain.

This admoniſhes us to undertake nothing but what brings ſome Profit or Advantage with it. But for the clearer underſtanding this Fable, it will be neceſſary to know. That,

The Oak *is ſaid to be ſacred to* Jupiter; *becauſe, in* Saturns *time, Man lived on humane Fleſh, but* Jupiter *afterwards coming to reign, forbad that Food, and taught them to eat Acorns; which Tree being firſt ſhown by him, is, for that reaſon, as is ſuppoſed, ſaid to be ſacred to him.*

The Myrtle *to* Venus; *becauſe, this Tree commonly grows in ſandy ground near the Sea, where* Venus *was born. But others ſuppoſe it was becauſe* Venus *was adorned with Myrtle when* Paris *decided the Controverſie between the three Goddeſſes which was faireſt, giving the Golden Apple to her.*

The Lawrel *to* Apollo; *becauſe,* Daphne, *with whom this God was in Love, was turned into a* Lawrel-Tree, *flying from the violence he would have offered her, and grew upon the banks of the River* Peneus *in* Theſſaly.

The Pine *to* Neptune; *becauſe, of them are made*

made the Maſts and Yards for Shipping.

The Poplar *to* Hercules; *becauſe, he was decked with* Poplar *Branches, when he went down to Hell, and brought back with him from thence the three headed Dog* Cerberus.

The Olive *is ſaid to be ſacred to* Pallas; *becauſe ſhe was the Inventreſs of Planting the* Olive-Tree. *Martialis* lib. 11. Epig. 77.

Quid petis a Phebo? nummos habet arca Minervæ.
Hæc ſapit; hæc omnes fœnerat una Deos.

FAB. XCIII.

The two Travellers *and the* Thief.

TWo Men travelling together, the one a Coward, and the other Valiant, were ſurprized on the Road by a Thief; Who boldly with his drawn Sword in his hand, demanded their Mony: The brisk Man having only a Cudgel, bravely kept him off a while, till nimbly getting within his Swords point, he gave the Thief ſo violent a blow on the Head as brake his skull, with which mortal wound he fell. When he had thus honourably acquited himſelf by the Thiefs death, his faint hearted Comrade throwing off his Cloak, drew his Sword, and running up to his Friend; Let him come, cryed he, I'l ſoon make him ſee who it is, he attempts to rob. Then he that had ſo valiantly behaved himſelf, looking with ſcorn on him, I wiſh, ſaid he, you would even now have aſſiſted me but with ſuch words, I ſhould have been more encouraged, thinking them true: But now you may ſheath both

both your Sword, and your boasting Tongue, and endeavour to deceive others who know you not. For my part, I that have experience of your nimbleness in running away, know how far your great valor is to be relyed on.

This Fable may be applyed to one that when there is no occasion, boasts of his Courage; but in danger betraies his Pusillanimity. Extra bella leo, lepus in discrimine pugnæ. *That in time of Peace, is a Lion, but in Battle, a Hare.*

FAB. XCIV.

The He Goat *and* Brazen Statue.

FOr some time had a He-Goat fixed his Eyes on the Brazen Figure of a Goat, admiring the largeness of its Horns; And after he had with Indignation nodded his head at it, as bidding it defiance, he stepping a little back, ran against it with all his force, expecting with that single stroak to have overthrown it; But so far short was he of his intention, that he brake off both his own Horns, and falling on the the ground, dyed.

This is spoken to those who imprudently contend with others more powerful then themselves; and is related by Herodotus, *in his* Erato, *of* Cleomenes *King of* Sparta. *To whom, as one* Crios *of* Ægineta *was boldly speaking in behalf of the Inhabitants of his Island; The King asked him his Name? and being told it,* Ἤδη κῦν κατὰ χαλκοῦ ὦ Κρίε τα κέρεα, ὡς συνοισομενος μεγάλω κακῶ, *saies* Cleomenes, *Then Oh thou Ram! (alluding to his name) thou art about*

to

to break thy Horns againſt Braſs, whereby thou wilt ſpoil thy ſelf.

FAB. XCV.

The Eagle *and the* Connies.

FRom a high Tree as an Eagle ſate by her Neſt, ſhe eſpyed not far off certain young Connies feeding, which ſhe flying to, ſeiſed, and carried to her Young Ones. Of this the tender Mother being a ſad Spectator, begged earneſtly that ſhe would reſtore her, her Children: But the cruel Eagle, deaf to all entreaties, kill'd them before her face. This Tyranous uſage filled the poor Cony not only with grief, but with reſentment of the Injury, and not being able to contrive any more expedicious revenge againſt the Eagle, ſhe digged about the Roots of the Tree wherein the neſt was, and ſo much looſened it, that with the next blaſt of Wind, it fell to the Ground and deſtroyed all the Young Eagles.

None ſhould be too confident of their own greatneſs, ſo as to take a Liberty of exerciſing their Cruelty and Oppreſſion upon poor Men, with hopes that they can never be in a Condition to revenge themſelves. To confirm which, many Examples might be produced, of Emperors, Kings and Princes, as well as of great Miniſters of State, and Officers Military and Civil; but if we look about us, we may ſee many freſh Inſtances every day at home amongſt our ſelves. Which may put us in mind of the Old French Proverb, Toſt ou tard, pres ou loin, à le Fort du Foible beſoin. Brevibus pereunt ingentia cauſis. *Claud.*

FAB.

FAB. XCVI.

The Woman *that had ſore* Eyes.

TO cure her ſore Eyes, a Woman had agreed with an Oculiſt to give him ſuch a ſumm of Mony, but if he effectually performed not his Work, he was to loſe his Reward. Now it was this unconſcionable Doctors cuſtom, that coming dayly to viſit his Patient, he conſtantly ſtole and carried away with him, ſome thing or other from her Houſe. That when the Womans Eyes were cured, and he demanded the performance of his Bargain, the Woman refuſed to pay him, though being brought before the Judg, ſhe could not deny the Agreement, yet thus evaded the matter; She alledged, the Cure was not perfected, and made it appear by good Teſtimonies, that at the contract making with her Phyſitian, ſhe had her Houſe well furniſhed with Goods, and now that her Eyes were cured, as her Doctor pretended, ſhe could ſee no ſuch thing there. By which Plea, ſhe was acquitted, and the Oculiſt puniſhed for the Thievery.

Thoſe who are too Covetous, and graſping at all, do commonly the greateſt harm to themſelves.

FAB. XCVII.

The Camel *and* Jupiter.

THe Camel ſeeing in the Fields a great Heard of Cattle well Armed with Horns, began to murmur againſt Nature that had made him ſo defective,

deſective, and crying to *Jupiter*, thus expoſtulated with him. Oh! what an unfit thing is it that a Beaſt of ſo large a body as I am, ſhould go up and down without any Arms to defend my ſelf from the affronts of every Inſolent, and vexacious Creature; Whenas thou haſt armed the Lion with ſharp Teeth and Pawes, the Elephant with a Proboſſis, the Bull with Horns, the Boar with Tusks, and ſo all other Beaſts with one Weapon or other, even to the very Hedg-Hog who can guard himſelf with his Prickles. Only I go wandring about the Woods and Fields, without Arms, deſtitute of any manner of defence, ſcorned and contemned of all. I therefore beſeech thee, O, mighty *Jupiter!* to beſtow on me Horns, like the Bulls, that I may vindicate my ſelf, from the daily Affronts of other Beaſts. *Jupiter* ſeeing him ſo unſenſible of the benefit of his Greatneſs and Strength given him at his Creation, took from him almoſt all his large and graceful Ears, and laughing at him; Becauſe, ſaid he, thou were not content with what Nature, by my direction gave thee, I take from thee thy Ears, that thou mayſt alwaies bear in mind this Correction of thy unthankfulneſs.

Thus, Many now a daies endeavouring after things impoſſible to be obtained, loſe by their neglect what they enjoyed before. Nulli mortalium Dii certam futurorum ſcientiam dederint, nec poſt homines notos invenias quemquam, cui omnia ex animi ſententia ſucceſſerit, ita ut nulla in re Fortuna ſit adverſata.

FAB.

FAB. XCVIII.

The Man *and his two Wives.*

WHen turned of fifty years of Age, and his Head ſo hoary, that it was hard to judg whither it contained moſt black or white Hairs, muſt a Man needs be marryed, and that to two Wives at once; of which one was Old, and the other

other Young. Theſe dwelling together in a Houſe, the Old Wife in hopes of making him fix his Love on her, would be often rubbing and combing his Head, at which times ſhe took occaſion to pick out the black Hairs; that he ſeeming older than he really was, and their Ages being more ſuitable, he might oftener ſolace himſelf in her Company. The young Woman alſo projecting how to draw off his affections from her Rival, and ſettle them on her ſelf, endeavoured to rid his Head of the White Hairs; by which means the poor Man, between both, was left in a ſhort time quite bald, and became the ſport and mockery of all his Neighbours.

'Tis a great madneſs for Old Men to Marry, eſpecially to Young Wives, unleſs they reſolve to live in continual Vexation and Torment. Thales *one of the Wiſe Men of* Greece, *being asked when a Man ſhould Marry, anſwered, Young Men not yet, Old men not at all.*

FAB. XCIX.

The Chaffinch *and the* Thruſh.

IT pitying a Good-natured Chaffinch to ſee a Thruſh feeding in the Woods on the wild Berries and Fruits, Alas, poor Creature! ſaid ſhe, How can you poſſible live on ſuch courſe Meats as theſe? Come with me, and I will ſhew you Fruits more delightful to the Appetite, and of more wholeſom Nouriſhment to the Body than theſe. The Thruſh gladly accepted her Offer, and following her kind Conductreſs

was

was brought into a Garden well ſtored with ripe Figs, Grapes, and other variety of excellent Fruits; where, as they were admiring the great Plenty of every thing, and beauty of the Place; the Thruſh eſpyed ſeveral Nets, Snares, and Limetwigs, and many Birds taken by them, at which affrighted, ſhe bad her Companion Farewel: For I had rather, ſaid ſhe, live ſecure in the ſolitary Woods, feeding on thoſe wild Berries, than on theſe choice Fruits, to paſs my life in ſuch continual Fears and Dangers.

'Tis better to live ſecurely in Poverty, than with Riches in Fears, Jelouſies and Troubles. This made the Divine Phocillides (*as he is ſtiled by the incomparable* Don. Fr. de Queyedo) *thus to inveigh againſt Riches.*

Κρυτὲ κακῶν ἀρχηγέ, &c.

O Aurum, malorum Dux, vitæ Corruptela, omnia convellens,
Utinam non eſſes Mortalibus malum deſiderabile!
Tua enim cauſa Pugnæ, Prædæ, Cædeſque ſunt,
Infenſi Parentibus Liberique, Fratreſque Conſanguineis.

To which purpoſe, I may alſo add.

Gold, Bane of Peace, and Nouriſher of War,
Who 'ore the World doth ſpread thy Venom far,
Laws are remiſs where thou the Power doſt get,
All vices thou unpuniſhed doſt permit.
Torrent of Miſchiefs, ſource of Ills the worſt,
The more we drink of thee, the more we thirſt.

FAB. C.

The River, *and its* Spring.

THUS arrogantly did a River revile its own Fountain, Why remaineſt thou idly there, covered with Weeds and Brambles? whoſe cold Waters are of no Benefit, for they permit not the Production of any living thing within them. Whilſt I abound with variety of Excellent Fiſh, and am daily increaſing my clear Current; I paſs on delightfully creeping through the pleaſant Valleys, many times yielding a melodious murmur, grateful to all that hear it. And in my large Carriers, I view a diverſity of Famous People, Countreys and Cities; all which partake of the Advantages I carry along with me. The Spring diſpleaſed at theſe preſumptuous Words with-held its Waters, whereby this ungrateful River quickly became dry, and all its Fiſhes periſhed.

This Fable is againſt thoſe who attribute all the good they have, to themſelves, and their own Induſtry, and not to God, who is the Fountain of all goodneſs. It alſo blames thoſe who boaſt themſelves to be the Authors of any good things which they received from others: And ſhows that the Sin of Ingratitude ought ever to be ſeverely puniſhed. Κρεῖττον σιωπᾶν, ἢ λαλεῖν ἃ μὴ πρέπει. *'Tis better to be ſilent, than to ſpeak that which becomes us not.*

The end of the Second Century.

The Table.

1. ÆSop *the Interpreter of a Will.*
2. *The Apes going to Build a City.*
3. *The Tree drawn by Oxen.*
4. *The Dog and the Crocodile.*
5. *The Aſs's Ambaſſy to* Jupiter.
6. *The Pidgeons and Magpy.*
7. *The Frogs that feared the Fighting of two Bulls.*
8. *The Father and his two Daughters.*
9. *The Serpents Tail, and other Members.*
10. *The Cuckow and the Sparrow Hawk.*
11. *The Shepherd, the Wolf, and the Fox.*
12. *The Daw that would be a King.*
13. *The Bees and the Drones.*
14. Æſop *and the Country-man.*
15. *The tall Trees and the Shrubs.*
16. *The Swan and the Stork.*
17. *The Fly and the Mule.*
18. *The Lapwing and the Parrot.*
19. *The Fox and the Women.*
20. *The wiſe Lyon.*
21. *The Wallet, or* Jupiter *and* Momus.
22. *The Crow and the Swan.*
23. Arion *and the* Dolphin.
24. *The Man that had his Corn grow without Beards.*
25. *The Eagle, the Hawk, and the Kite.*
26. *The Shepherd and his Dog.*
27. *The Father and the Son.*
28. *The Camel, the Elephant, and the Ape.*
29. *The Wallnut-Tree.*
30. *The Lamb that danced to the Wolf.*
31. *The Vale and the Mountain.*
32. *The Aſs and the Calf.*

33. *The VVolf turned Shepherd.*
34. *The VVoman that lamented for her Husband.*
35. *The Country-man and the Horſ-man.*
36. *The Old VVolf that found a Prey.*
37. *The Storks and the Kite.*
38. Jupiter *and the Tortois.*
39. *The VVolf and the Sheep.*
40. *The Hares and the Foxes.*
41. *The Serpent that complain'd to* Jupiter.
42. *The Mouſe, The Frog, and the Kite.*
43. *The Hermet and the Soldier.*
44. *The Ship-wreckt Athenian.*
45. *The Horſe, the Bull, the Dog, and the Man.*
46. *The Plow-man and his Oxen.*
47. *The Cock, the Aſs, and the Lyon.*
48. *The Boar and the Fox.*
49. *The Eagle and the Fox.*
50. *The Hares that were afraid without Cauſe.*
51. *The Old Dog and his Maſter.*
52. *The Crow and the Dog.*
53. *The Maſter and his Servant,*
54. *The Monkey that gathered VVall-nuts.*
55. *The two Hogs.*
56. *The Dog, the Aſs, and their Maſter.*
57. *The rich Man and the Tanner.*
58. *The Shepherd and the careful Dog.*
59. *The Dolphins, the VVhales, and a Crab-fiſh.*
60. *The Cock that betrayed the Fox.*
61. *The Hinds and the Panther.*
62. *The Country-man and the Flies.*
63. *The Hound and the other Dogs.*
64. *The Frogs and the Flags.*
65. *The Lion, the Cow, the Goat, and the Sheep.*
66. *The Shepherd, the Shepherdeſs, and VVorms.*

67. *The Flea and the Camel.*
68. *The Anſwer of* Socrates *to his Neighbours.*
69. *The Dragon, the Leopard, and the Unicorn.*
70. *The Lyon and the Man travelling together.*
71. *The Trifler, or Delayer.*
72. *The Aſs carrying an Image.*
73. *The Tortois and the Eagle.*
74. *The Lark and her young Ones.*
75. *The Fox and the Ape.*
76. Demades *the Orator his Tale.*
77. *The Country-man and a Tree.*
78. *The Lyon and the Gnat.*
79. *The young Lyon that would fight with a Man.*
80. *The Boy that would not learn his Book.*
81. *The Wolf and the Dog.*
82. *The Smith and his Dog.*
83. *The Wolf and the fat Dog.*
84. *The Fiſhes that leaped into the Fire.*
85. *The Judg who gave ſentence againſt himſelf.*
86. *The Flea and the Man.*
87. *The Mice and the Cat.*
88. *The Fool that Sold Wit.*
89. *The Fox going to his Execution.*
90. *The Original of Walls.*
91. Jupiter *and* Minerva.
92. *The Proud Mule.*
93. *The two Travellers and the Thief.*
94. *The He Goat, aud a Brazen Statue.*
95. *The Eagle and the Conies.*
96. *The Woman that had ſore Eyes.*
97. *The Camel and* Jupiter.
98. *The Man and his two Wives.*
99. *The Chaffinch and Thruſh.*
100. *The River and its Spring.*

FINIS.

Mythologia Ethica:

OR,

ÆSOPIAN FABLES.

The Third Century.

The PREFACE.

TO

The Third Century

OF

FABLES.

FABLES *are not only delightful, but very profitable to the* Readers, *if well underſtood; for as the* Bees *will not be ſatisfied with the Beauty of the Flower, till they have ſucked out its Honey; ſo is not the* Fable, *or* Tale, *ſo much to be valued, as the good* Morality *and* Erudition *which is to be drawn from it. The Word* Fabula, *ſeems to be derived a* Fando, *from Speaking; for* Fables *are ſuppoſed to be things ſpoken only, but not done. They were firſt Invented, that by the Feigned Words, and Pleaſant Tricks of Irrational Creatures, the ill Manners and Actions of bad Men might be reproved, and the Vertues of good Men encouraged. We read of diverſe ſorts of* Fables *amongſt the* Poets, *but I ſhall wave at preſent their ſeveral Diſtinctions, and only ſpeak of thoſe whereof* Æſop *is generally ſuppoſed to be the Inventor. He, with the reſt of my Authors, have taught the uſe of Speech, as well to things Inſenſible, as Senſible; and here, as in ſome Republick, they all Act in their ſe-*

veral Sphers; They ſummon their Councils, or Senates; Determine the weighty Affairs of State; Deliberate of Peace and War, &c. And what is all this for? but to Inſtruct Mankind by Moral Precepts and Examples, dreſſed up in theſe pleaſant Tales, that they may be more readily entertained by all ſorts of People. By Fables *may even Children be taught by their Nurſes, and that by way of Recreation, to be in Love with Vertue, and Hate Vice; which way of Inſtructing Youth has been recommended by great Men, but particularly by the two Princes of Philoſophers,* Plato *in his Second Dialogue,* de Republ. *and by* Ariſtotle *in his* Politicks. *And how indeed could vulgar Underſtandings be made capable of receiving ſuch grave and ſolid Rules of Vertue, if they were not by ſome Art fixed in their Minds, by ſuch Images, and Idea's, as theſe? Here are the Good and Ill Inclinations of Creatures repreſented. Here you find Simplicity commended in the* Lamb, *and in the* Dove; *Diligent Labour and Induſtry in the* Bee, *and the* Ant; *Fidelity in the* Dog; *Courage and Generoſity in the* Lyon; *which Vertues are likewiſe highly applauded in Man. We alſo ſee a Hair-brained Fury, and Rapacity blamed in the* Wolf; *a Sordid Dulneſs, and Slothfulneſs in the* Aſs; *Fraud, Flattery, and ſubtle Inſinuation in the* Fox; *and all manner of Vices by ſome Creature or other properly expreſſed, and then rendred Odious. The Intention of all which is, that we ſeeing, as in a Glaſs, the Beauty of Vertue, and Deformity of Vice, might prudently ſteer the Courſe of our Lives, by thoſe Lines which are here ſo Induſtriouſly laid down for our uſe.*

My-

Mythologia Ethica:

OR,

ÆSOPIAN FABLES.

The Third Century.

FAB. I.

The Quarrel betwixt the Members *of a Human Body, and the* Stomach.

IN thoſe times when in Man, the ſeveral Members of his Body acted not as now they do, all by a mutual conſent, but every one did according to his own Fancy. The Feet and Hands enviouſly

ouſly accuſed the Stomach of Slothfulneſs; You, ſaid they, receive all our good things, and enjoy them: We take the pains, whilſt you reap all the Profit and Pleaſure; whatſoever we acquire by our Labour and Induſtry, you devour, living in continual Lazineſs: You therefore ſhall take your choice of two things, either to learn ſome Art for your own Maintenance, or elſe reſolve to Periſh by Hunger; and thus in a Paſſion theſe Members deſerted it. Now the Stomach knowing not how to ſubſiſt of it ſelf, begged ſeveral times, with great Humility, their Help and Favour; but they ſtill refuſed to liſten to it. So that being for ſome days forced to live without Nouriſhment, its natural heat was quite gone, and Thirſt having dryed up the Throat, Nature had utterly loſt all her Powers; And then alas! the Hands, when too late, perceiving the Body ready to expire, offered it Meat and Food in abunddance, with all ſorts of Delicates; but it was to no purpoſe, for the Stomach having been long empty, was become feeble, and could not perform its Functions. Thus died the whole Body, by the Effects of the Envy and Diſſention of its Members.

The Society of the Members with the Stomach, are like Human Society, each Member having need of the reſt of the Members to be able to ſubſiſt: So does every one want the Help and Friendſhip of other Men; for Riches and Honour are not ſufficient here without Friends to ſtand by and aſſiſt us. But I cannot paſs by this admirable Fable, *without giving a larger account of its Hiſtory and Allegory.* Titus Livius *tells us in his*

his Decades, *That the People of* Rome *revolting from the Senate, had aſſembled together on Mount* Aventine, *reſolving no longer to pay Obedience to the Senate. But the Senate ſent* Menenius Agrippa, *a man of great Authority and Reputation in the City, who related to them this* Fable *at large, letting them ſee by the Example of the Stomach, and Parts of mans Body, the mutual dependence of the Senate and the People one upon another.* For do not think *(ſaid he)* my fellow Citizens, that tho the Government or Senate ſeem Idle to you, and that they keeping the People to their ſeveral Trades and Occupations, are for that Reaſon the leſs neceſſary for your preſervation. It is the Government which diſpenſes the Heat to you, which fits and diſtributes the good Nouriſhment to all its moſt remote Members. Nor ſuppoſe that you work for them, but they much more for you. Do not then ſo weaken this part of you, by your factious Mutinies, that it be made incapable of ſerving you; for after ſome little time, Neceſſity will conſtrain you to fly to the Senate for their help, when perchance it may not be in their power. Your Seditions and Extravagancies may oblige them to take another courſe, and then you will live without defence, void of all Counſel and Help, without Riches, without Authority, and in one word, a Prey to your Neighbours. *This, or the like Speech, wrought ſo effectually with the Mutineers, that they all retired home to their Houſes. By which we may Judg how neceſſary*

it

it is, that there ſhould be a mutual Union of all the Members for preſervation of the Body, either Natural, or Politick: For it is impoſſible, that either the one, or the other ſhould ſubſiſt without Concord, which is the Chain that binds them together. 'Tis therefore no wonder, that the Author hereof, propoſed this Fable *of the Stomach and the other Members, to make us hate Factions and Diviſions, which often prove the Ruin and utter Deſtruction of Commonwealths, by expoſing them to the Fury of their Enemies.* Concordiâ res parvæ creſcunt, Diſcordiâ, vel maximæ dilabuntur. Saluſt:

FAB. II.

The Swallow *and the* Crow.

A Diſpute was held with great obſtinacy, between a Swallow and a Crow, which of them was moſt Beautiful. Wherein, after the Swallow ſeemed to have gained the Point of her Antagoniſt; But thou, reply'd the Crow, canſt only boaſt of thy beauty in the Summer; whereas mine endures all the Year round.

Soundneſs of Body, as moſt durable, is of more value than Beauty, which is but of a ſhort continuance.

FAB. III.

The Carter *and his* Horſe:

IT was a Horſes hard Fortune to ſerve a cruel Maſter, who allowing him ſcarce half his due proportion of Meat, his Bones ſeemed ready to ſtart through his Skin. This poor Beaſt drawing a heavy load in a deep way, happened to be ſet faſt

faſt in a miry place, from whence not being able to ſtir, he, by the ſurly Carter, was miſerably beaten. The wretched Horſe then conſidering the difficulties he laboured under, and that this unreaſonable Man impoſed a task on him, which he had not ſtrength enough to perform, was very ſorrowful, accuſing his Maſter of too great ſeverity and injuſtice. But the furious Driver enflamed to a greater pitch of Rage, without any ſenſe of pitty towards him, ſtill laſhed him more and more, and inſtead of cheriſhing him, gave him at laſt this uncomfortable Sentence: I'll force thee, either to draw out this Cart from hence, or here I'm reſolved to make thee breathe thy laſt.

This Apologue paints out thoſe Tyrants, who unreaſonably wrack their Subjects, their Debtors, Tenants, or others whom they have at their Mercy, and like Horſe-Leaches ſuck their very Blood, till they leave them barely nothing but Skin, and Bone. Ite & operamini, Paleæ autem non dabuntur vobis, & reddetis conſuetum numerum Laterum. *I'll have my mony or make Dice of thy Bones.*

FAB. IV.

The Maſter *and his* Dogs.

MAny Dogs being kept by a certain rich Man for his Pleaſure; one of them without any Provocation, bit his Son that he dyed of the wound, at which the Maſter was ſo much enraged that he was not content only to hang up the Dog that did the Miſchief, but made the reſt of his Fellows for his ſake, ſuffer the ſame hard fate.

One Evil Companion may ruin a whole Society.

FAB.

FAB. V.

The Countryman *at the* Olympic Games.

A Husbandman that by chance had bent his Plow-ſhare, ſeeing his Son who was a luſty Fellow, with one forcible blow of his Fiſt, ſet it right again, as if it had been, by the ſtroak of a Hammer; he was amaz'd at the Young Mans Prodigious ſtrength, and reſolv'd to carry him to the *Olympic Games*, where he hoped he might acquire immortal Honour. But when in the Liſts, he was wreſtling with an Artiſt, he for want of skill, to add to his great ſtrength, was at firſt ſhamefully foiled: which his Father ſeeing, fretted at, and calling to him, Son, Son, ſaid he, remember the Plow-ſhare blow. At that word, the Young Man pulling his Adverſary to him with his Left Hand, gave him ſo violent a bang on the Pate, with his Right, as not only knocked him down, but left him half dead on the ground. By which the Countryman won the Palm.

This Story is related by Pauſanias, *of one* Glaucus Cariſtius; *and may teach us that thoſe things are beſt done, which are performed after our old accuſtomed manner.* Pauſanias *tells us, that this Young Mans Fathers Name was* Demylus, *and that he called to his Son* Παῖε, τὴν ἀπ' ἀρότρυ, illam de aratro impinge.

FAB.

FAB. VI.

The Stag *and the* Oxen.

OUT of his cloſeſt lurking Places in the Woods, as a Stag was chaſed by Hunters, being guided by his blind Fears, he fled for ſhelter to a near Village, and it being Evening, there opportunely hid himſelf in a Stable amongſt certain Oxen. Whom *one* of the Oxen courteouſly ſaluting, What ſafety canſt thou here, ſaid he, propoſe to thy ſelf, wretched Creature,

Creature, that comeſt poſting to thy inevitable Deſtruction, thinking to ſave thy ſelf among Men? Do not I beſeech you diſcover me, ſaid the Stag, and I will be gone with the firſt opportunity. When it was Night, a Servant came in to feed the Oxen, but ſaw him not; next, ſeveral other Clowns went in and out, without eſpying him, who had hid himſelf in the Hay. After theſe, the chief Servant looked in, and did not perceive him. The Trembling Stag then began to take ſome Courage, hoping the Danger over, and thanked the Oxen for having ſo kindly entertained him in this Exigency. We wiſh you well, anſwered they, but lye cloſe yet a while longer, leſt he who has a hundred Eyes ſhould come, and then your Life would be in great hazard. Whilſt they were ſaying this, the Maſter himſelf newly riſen from Supper, came in, and having lately obſerved his Oxen to be lean and neglected, looked into the Manger, where he found they wanted Hay, and that other things were in diſorder; He therefore taking care to put them as they ought to be, eſpyed the Stags Horns appearing aloft out of the Hay. Then calling his Servants, he commanded them to kill him. Which being done, he poſſeſſed himſelf of the Prey.

This ſhews that a Man ſhall ſee more with his own Eyes, than with other Mens. It is the Maſter that can look moſt narrowly into his own Affairs. We alſo obſerve by this Fable how hard it is for a Man to hide himſelf in time of Diſtreſs; for Fortune beginning to perſecute him, ſeldom leaves him till he be deſtroyed.

FAB.

FAB. VII.

The Ape, *and the* Fox.

WITH the moſt preſſing Arguments he could uſe, did an Ape importune a Fox to give him a piece of his Tail to cover his Buttocks: For I want, ſaid he, but what you may eaſily ſpare, and have enough left for your ſelf; for you cannot choſe but be ſenſible that ſuch a great quantity is rather troubleſom to you, than of any convenience. No, anſwered the Fox, you ſhould not have one Inch of my Tail to cover your Poſteriors, though I were ſo burthened with it that I ſhould be forced to drag it through the dirt after me.

Many are Rich, and ſome have a greater ſtock of Riches than they know well how to diſpoſe of; but there is no Rich Man will be content to give to one that is Poor, all above what he has need of.

Μέμνησο πλουτῶν τοὺς πένητας ὠφελεῖν.

When thou art Rich, think to aſſiſt the Poor.

FAB. VIII.

The Ape *and the* Dolphin.

IT was a Cuſtom among the *Athenians*, when they went to Sea, to take with them for their paſtime, little Dogs, Monkies, or the like. Now it happened that as ſome Merchants of that City were going a Voyage, having an Ape on Board them, and ſailing along the *Attick* Coaſt as far as the Promontory *Sunium*, there aroſe a great Tempeſt, wherein the Ship ſpringing a leak was about to ſink to rights; which forced the Paſſengers to ex-

poſe themſelves to the mercy of the Sea, amongſt whom, was the Ape floating on a Wave, and in danger of loſing his Life; but being eſpied by a Dolphin, the Friend of Mankind, he was by the Fiſh taken upon his back, and carried towards the Shoar. And when they were come within the Haven of *Athens*, called the *Piræus*, the Dolphin asked him of what Country he was; The Ape anſwered of *Athens*, and deſcended of an Honourable Family there. The Dolphin then demanded if he knew the *Piræus*? which the Ape thinking had been the Name of a Man, replyed, Oh, very well Sir, he is my moſt intimate Acquaintance, and particular Friend. The Dolphin hearing this impudent Lye, was angry, and throwing him into the Sea, there drowned him.

This Fable is againſt Vanity and Lying, which we often find do not only bring great Prejudice and Diſgrace, but even Deſtruction too, to thoſe who are addicted to them.

Qui mentiuntur impudenter, hi ſuis
Refellere ipſi ſe ſolent mendaciis.

FAB. IX.

The Halcyon, *or* Kings-fiſher.

THE Halcyon, a Bird affecting Solitude, lives about the Sea Coaſts, and for fear of the Fowlers makes her Neſt commonly in a Cliff. This Bird on a time having hatched her young on a ſmall Rock in the Sea, was gone abroad to ſeek meat for them, but a Tempeſt happening in her abſence, was ſo violent that it

it toſſed the VVaves over the Rock, and waſhed away both her Neſt and Young. VVhich loſs, when the troubled Mother perceived at her return. Alas! cryed ſhe. A moſt unhappy Creature am I, that having forſaken the Land, expecting more ſecurity here, in the Sea, do find that I have be-taken my ſelf to a place of greater Malice and Treachery.

Many Men, to avoid the Danger they apprehend from others, thruſt themſelves into the Protection of ſuch as they ſuppoſe are their greateſt Friends, who having them in their Power (as we ſee by daily Experience) treat them ten times worſe than their moſt violent Enemies could have done.

'Tis obſerved that when the Halcyon *lies ſtill, the Sea is calm. As* Ovid, Metam. XI.

Tum via tuta Maris; ventos cuſtodit, & arcet
Æolus egreſſu, præſtatq; Nepotibus Æquor.

FAB. X.

The Sow *and the* Bitch.

SOme Diſcourſe happening between a Sow and a Bitch, about their Fruitfulneſs and Facility in bringing forth their Young. The Bitch told her, ſhe admired any Creature could have confidence to make a compariſon with her on thoſe Subjects. Yet you may be pleaſed to remember, ſaid the Sow, That all your numerous Off-ſpring are born blind.

A great Work is not ſo much to be valued for the quick finiſhing of it, as for its Compleatneſs and Perfection.

FAB. XL.

The Fox *the* Wolf *and the* Ape.

WITH very opprobrious Language a VVolf accuſed a Fox of Theft, which the Fox utterly denyed, proteſting his Innocency. For determination of which Difference, an Ape being appealed to, ſate as Judg betwixt them. Before him they pleaded their own Cauſes with great ſubtilty, each uſing his beſt Oratory to expoſe the

the others ill Courſes of Life, to beget in the Judg an ill Opinion of his Adverſary, as it is a Cuſtom amongſt Pleaders; and neither of them was ſparing in publiſhing at large his own Honeſty and Integrity. But the Ape a moſt prudent Magiſtrate gave Sentence between them according to what he had obſerved in the management of the Proceſs. For he could not find out, that the Wolf had loſt what he accuſed the Fox of: But he believed the Theeviſh Fox, had ſtollen ſomething, tho he ſo ſtifly denied it on Examination. So he adviſed them to go and live peaceably together, yet always with ſuſpition one of another, ſince you know, added he, that any one who is guilty of thoſe ill things of which ye have thus plainly taxed each other, ever ought to live with caution amongſt ſuch as he knows to be as bad as himſelf.

Thoſe who are known to live by ill Courſes, lead Miſerable Lives, being hated and avoided by all good Men, and have even a continual Suſpition and Jealouſie one of another. The Spaniards *ſay,* El que ha las ſoſpechas, ha las hechas. *He that is often ſuſpected, has ſome guilt.* Quicunque turpt fraude ſemel innotuit, etiamſi verum dicit, amittit fidem. *Phæd.*

FAB. XII.

The two Frogs *that were Neighbours.*

TWO Frogs being Neighbours, one dwelling in a deep Pond, at ſome diſtance from the High-way, and the other in a ſhallow Plaſh which contained but little Water in it, and lay cloſe by

the Road. She of the Pond made a Courteous Invitation to the other, to come and reſide with her, where ſhe might feed well, and live in greater ſecurity. Which kind offer was ſlighted by her of the High-way, who returned her this Anſwer, That ſhe for ſome time had lived happily in that Place, and therefore cared not to remove. Not long after, when ſhe little thought of ſuch a Misfortune, a Cart coming that Road, happened to ſqueeze the imprudent Frog in pieces.

Thoſe who have got ill Habits, and Cuſtoms, will ſooner loſe their Lives than change them.

FAB. XIII.

The Oak *and the* Elm.

MOST pernicious Councel did the Favourite Elm give to the Royal Oak, That for his more firm Eſtabliſhment in his Empire, alſo for his Advantageous Nouriſhment, and better Air, it was requiſite that many of thoſe leſſer Trees which were about him (againſt whom the Elm had ſome private Enmity) ſhould be pulled up by the Roots, and utterly deſtroyed. Which thing this great Miniſter did not ſlightly urge, but with pregnant Reaſons and Arguments was continually endeavouring to perſwade. At laſt the daily importunity of this diſſembling Elm, having tired the patience of his moſt gracious Prince, and provoked him to a juſt Anger. What ſhould I do, ſaid he, (expreſſing a Majeſtick Indignation in his Looks) when I am aſſaulted with violent Storms and VVhirl-winds, if I ſhould deſtroy theſe my nearest

neareſt Friends, and Loyalleſt Subjects, who ſtand always ready to aſſiſt and defend me? No they ſhall therefore be preſerved and cheriſhed by me. When the wicked Favourite heard this, he withdrew in great Confuſion: The King threatning him with Death, or a very ſevere Puniſhment, if for the future, he ſhould ever counſel him to the prejudice of his good Subjects.

The Oak *expreſſes the true Affection, and tender Care which a good Prince has for his Subjects; and how ready he is to preſerve them from the wicked Machinations of evil Councellors. In the multitude of his People is the Strength and Dignity of a King; but in their want is his Shame and Deſtruction.* Tunc fore Reſpubl. beatas, ſi aut Docti eas regerent, aut qui regerent, omne ſuum Studium in ſapientia & benignitate collocarent.

FAB. XIV.

The Horſe *and the* Aſs.

AS a Horſe compleatly eqiupped in rich Furniture was travelling proudly on the Road; he, in a dirty paſſage meeting an Aſs loaded with a heavy burden. Thou dull and ſluggiſh Beaſt! ſaid he with great Inſolence; How dareſt thou thus ſawcily ſtand in my way? Get thee inſtantly from before me, or I ſhall tread thee in the dirt under my feet. The poor Aſs had not the Courage to anſwer him, but ſo ſoon as he was able, gave him the Track. Not long after this, the Horſe being ſpoiled hy overſtraining himſelf, and obſerved by his Maſter to be out of caſe, and never more fit for running, he took from him all his

ſplendid Ornaments, and ſold him to draw in a Cart. Whom the Aſs afterward eſpying at work in this different Harneſs. Ah, ſaid he, maliciouſly Laughing! VVhat new ſort of Accoutrements are theſe? VVhere is now your Embroidered Saddle, your rich Trappings, and your gliſtering Bit? Is all your Glory come to this? Thus may it always happen to thoſe, ſo Inſolent as thou haſt been.

How many are there, who when advanced into ſome Office, or raiſed by ſome means or other to Greatneſs, have ſo far forgot themſelves, and all Modeſty, that their Pride would ſcarce ſuffer them to ſpeak or look on a poor man, without Inſolently diſpiſing him: and when Fortune has turned againſt them, as nothing is certain in this World, they themſelves have been Scorned by all. ——Tolluntur in altum,
Ut lapſu graviore ruant. *Claudian.*

FAB. XV.

Mercury *and the* Statuary.

Mercury being curious to know how he was eſteemed amongſt men, took on him human Shape, and went into a Statuary's Shop, where diverſe Images of the Gods were; and obſerving one of *Jupiter* amongſt them, he firſt asked the Price of it? The Artiſt told him a Hundred Crowns. And at how much, ſaid he, do you value that of *Juno*? The Price, replyed the Man, is the ſame with *Jupiters*. At which *Mercury* ſmil'd, ſuppoſing them very cheap: and ſhewing his own Statue, which being not Inferiour in

in Workman-ſhip to any there; he thought, that being the Meſſenger and Interpreter of the Gods, he ſhould be of great value and eſteem amongſt men, ſo demanded its Price? If, ſaid the Statuary, you buy the other two, I ſhall give you that of *Mercury* into the bargain.

Thus many Vain-glorious Men, who ſet a great value upon themſelves, often find that they are leaſt eſteemed by others.

FAB. XVI.

The Apes Head.

AMongſt other pieces of Meat which lay on a Butchers Stall, a Man obſerving the head of an Ape there to be Sold, asked what kind of Taſt it had? The Butcher laughing, anſwered; *Quale Caput eſt, talis præſtatur Sapor.* As the Head is, ſuch is the Taſt it yields.

I ſuppoſe, ſays Phædrus (*ſpeaking as I conceive of* Æſop, *who though deformed of Perſon, yet of a Prodigious Sharpneſs of Wit, and Profound Knowledg*) *that ſaying was rather intended as a Jeſt, than Truth; for I have known many men of moſt comely Shape, and Beautiful Aſpect, yet very wicked: and many others who have been unhandſome of Perſon, yet of great Vertue, and clear Underſtanding.* Mentem hominis Spectato, non Frontem. *Look on Mens Minds, not their Faces.* *And* Ovid *ſays*;

Si mihi difficilis Formam Natura negavit,
Ingenio Formæ damna rependo meæ.

Nature to make me handſom thought not fit,
But this Defect is recompenc'd in Wit. FAB.

FAB. XVII.

The Swan and the Cook.

A Rich man who had many Geeſe which he kept for his Table, bought a Swan for her admirable Singing, and ſuffered her alſo to feed amongſt them: but intending one Night to have a Gooſe kill'd for his Supper, the Cook by miſtake happened to catch hold of the Swan, which in the dark he could not diſtinguiſh from one of the

the Geeſe; 'til ſhe perceiving the danger ſhe was in, began a moſt ſweet Song (as they are reported always to do, when they fore-ſee they are near their Deaths) by which excellent Melody ſhe being diſcovered, her Life was preſerved.

The Intention of this Fable is to commend Muſick; for ſome Men, who have attained to great Perfection in that rare Science, reap great Profit as well as Pleaſure, and ſuch may happen to preſerve their own Lives by it. But methinks it ſhould rather intend Eloquence, and readineſs of Speech; for many men expreſſing themſelves with an admirable preſence of Mind, have avoided ſome great Danger, or violent Death. The Italian Proverb is; *Un bel parlar à tempo è gran Guadagno.* A wiſe Word ſpoken in Seaſon, is of great advantage.

FAB. XVIII.

Æſop at Play.

WHEN an *Athenian* ſaw *Æſop* playing with Nuts, amongſt a company of Boys, he ſtood ſtill, laughing at him, and jeering, as at a Fool or Mad-fellow. The good old man, who was better able to ſcoff at others, than they at him, perceiving him ſo well pleaſed at the ſight, and at his own Wit, ran home and fetched a Bow, which he unbending, laid down in the middle of the Street. Well Sir, ſaid he, you that are ſo wondrous wiſe, give me a reaſon for what you ſee I have now been doing, if you can? The

People

People then flocking about them, the man began to conſider, and beat his Brains for the meaning of the Queſtion propoſed to him; at laſt he was forced to acknowledg his Ignorance. Old *Æſop* ſeeing himſelf Victor; You, ſaid he, would ſoon break this Bow, ſhould you always keep it at full bent; but if ſometimes you ſuffer it to be thus ſlackened, you may make fit uſe of it at your pleaſure.

So ſhould we ſometimes give Divertiſement to the Mind and Spirits, that they being refreſhed may return the more firm, and more vigorous to the performance of their Functions. Otiare, quo Labores. *Repoſe a while, that you may fall to Work. This was no ſuch Crime in* Æſop *to be found at Play; ſince many Learned and Great Perſons have frequently recreated themſelves, for thus refreſhing their Minds. It is reported of* Frederick *the Second, King of* Denmark, *a Wiſe and Learned Prince, that after tiring himſelf with the weighty Affairs of State, he would call ſome of his Courtiers aſide in a familiar manner, now, would he ſay, That the King is abſent, let us divert our ſelves a while; and when it was time to leave off, he would tell them with a grave Countenance, Now let us have done, for the King is returned.*

But our Laughing *Athenian* may opportunely be put in mind of the Old *Greek Adage.*

Γελᾷ δ' ὁ Μοῷός, κἂν τι μὴ γελοῖον ᾖ.

A Fool, when there's no real Cauſe, can Laugh.

FAB.

FAB. XIX.

The Dragon, *the* Country-man, *and the* Fox.

THE great overflowing of a River by ſome violent Rains, had carried away from its Bankſide, a *Dragon*, who had long dwelt there; and the River falling on a ſudden, left him very remote on a dry Sand; from whence not being able to get home, wanting Water, he was lamenting at the great diſtreſs he ſaw himſelf in. But eſpying a Country-man, who was travelling that way with an Aſs; the Dragon called to him, entreating him to be ſo charitable to carry him home to the River, not being able to get thither without help, and promiſed for the favour, to give him great ſtore of Gold and Silver. The hopes of ſuch a reward made the poor Man undertake the charge, who according to direction bound the Dragon, laid him on his Aſs, and carried him to his Cave; where ſo ſoon as he had untied him, and ſet him at liberty, he demanded his pay. How ſaid the Dragon, Do you expect Gold and Silver for tying and penioning me on that manner? I did it, replied the Country-man by your own Order. Well, added the Dragon, ceaſe your impertinenee, or I ſhall make bold to eat you, for I proteſt have a keen Stomach at this very moment. Would you then reward me Evil for Good? demanded the poor man. While they were in this diſpute, a Fox came that way and enqui ed the cauſe of their difference? The Dragon told him, that the man had tied

and

and abuſed him, carrying him on his Aſs, and now expected mony for the injury. Very unjuſtly, ſaid the poor man, has this Dragon abuſed me, for I found him far from this place, left on dry Ground, whither he had been carried by this River; and from thence at his earneſt requeſt, promiſing me a conſiderable recompence of Gold and Silver, I brought him bound, as he directed me, ſafely home; and now he ungratefully threatens to devour me. You did ſaucily, ſaid the Fox, to bind him ſo hard; but let me ſee how it was, and I ſhall the better Judg betwixt you both. The man beginning to bind him, Did the Fellow, ſaid the Fox, bind you thus hard before? Not only ſo, anſwered the Dragon, but a hundred times worſe. Then ſaid the Fox, draw the Knots ſtraiter. The Country-man being ſtrong, tied the Cords with all his force. Was you thus cruelly bound? demanded the Fox. Ay Indeed Sir, anſwered the Dragon. 'Twas barbarouſly done, added the Fox, for now you have no power to help your ſelf. Not any, ſaid the Dragon. Then ſaid the Fox to the Man, thou maiſt lay him again on thy Aſs, and carry him back to the place where thou foundeſt him; there leave him bound, and thou wilt be ſure he cannot eat thee. The man rejoycing to be ſo well delivered from, and revenged of this perfidious Dragon, did as the Fox had Judged, and left him there to periſh.

Thoſe who think to recompence Poor Men Evil, for the Good Services they received from them, do many times ſuffer a juſt Puniſhment for their wicked Intentions.

FAB.

FAB. XX.

The Flies *and the* Hony.

CErtain Flies came to a place where Hony was ſpilt, which when they had taſted, were ſo well pleaſed with its Sweetneſs, that they eat til they had filled themſelves with it. But thinking to go away, they found their feet ſticking faſt and endeavouring to fly, fixed likewiſe their Wings, that they were entangled in it, as with Bird-lime; from whence not being able to remove, they all ſhortly periſhed; and as they were expiring, cryed, Alas! that we, only for the pleaſing a little of our Pallats, ſhould thus miſerably loſe our Lives.

This Fable hints at thoſe Licentious Perſons, who by Gluttony, Drinking, or Debauchery with lewd Women, bring themſelves to ſome great Misfortune, or untimely End.

FAB. XXI.

The Quarrelſom Young-man, *and his* Father.

MAny times was a Young-man accuſtomed at his coming home, to boaſt how briskly he had behaved himſelf in certain Quarrels and Broils wherein he had been engaged, and in what an ill condition he had left his Adverſarys. To whom his Father, as often as he heard him, was wont to ſay. 'Tis well, Son, but you have not yet met with whom you ſeek. This was the

the young mans common practice, till one night coming in miserably batter'd and maul'd, he only muttered, and was retiring to hide himself in a corner. But his Father espying him. Truly Son, said he, you have now at last, met the Person you have so often taken pains to find.

By this we are taught not to be puffed up with any success in things that are neither honourable nor at all commendable: And that no man is so valiant, but he may meet with another as Brisk and Desperate as himself, by whom he may possibly be worsted.

FAB. XXII.

The Liberal Man *and the* Thieves.

A Liberal man Travelling on the Road, fell into the hands of Thieves, who after a consultation about him, was almost perswaded by the Arguments of one of the Rogues to kill him, which another of the Gange would by no means consent to; alledging, that he knew him to be a Charitable and Generous Man, and I my self, added he, have been liberally assisted by him. By which Testimony of him, the good Thief prevailed with his Comerades for the Travellers departing in safety.

This Shows that Liberality works upon the Temper even of the worst of men.

Δὸς ποτὲ τύχῃ τὸ μικρὸν, ἐκπέμψει μέγα.

Sometimes to Fortune let small Gifts be spar'd,
For often they return, with great reward.

FAB.

FAB. XXIII.

The Dog *that wrongfully accuſed a* Sheep.

BY the malicious Accuſation of a falſe Dog was an harmleſs Sheeps dragged away to be tried for her Life before a Judge, for refuſing to pay the Dog a Loaf, which he affirmed he lent her. And upon the Sheep denying ſhe had ever borrowed any Bread of him, as was true; a Kite, a Wolf, and a Vulture, conſidering the advantage that would accrue to them by the Sheeps Conviction, came into Court to juſtifie the Accuſation; There, when without ſcruple of Conſcience, they had given in their falſe Evidence upon Oath, the innocent Sheep was found guilty, and being Condemned, was by the Dog and his perjured Companions, carried away and devoured.

The Dog in this Fable being made the Sheeps Accuſer, from whom ſhe rather might have hoped for protection, ſhows, that thoſe Perſons whoſe Friendſhip we have moſt reaſon to expect, do often prove our greateſt Perſecutors: And to render our Calamities the more effectual, they can ſet up Falſe witneſſes againſt us; Who are a ſort of Vermin, the meer Diſgrace of Mankind, for they dare ſtand up with the greateſt Impudence to juſtifie their invented Accuſations, being Men who have no Principle in them of Morality, much leſs any dread of the Divine Law, which declares, that the falſe Witneſſe ſhall not go unpuniſhed. So that with them nothing is held ſacred, nothing inviolable. Theſe impious

wretches, before an Earthly Judge, dare call the great Creator, and Judge of Heaven and Earth to witness their Perjuries, so to make their Impostures be believed; by which they take away from the Innocent Person his Life, Estate, or both; who then expecting but little favour in this VVorld, must make his appeal to Divine Justice for relief; The Magistrates all this while being deceived by the appearance of Honesty and Probsity in these Perjurers. Nor is Æsop *to be blamed for thus roughly treating these false Witnesses, in comparing them to the Kite, the VVolf, and the Vulture, since really considered, they are worse than Devils, who may be made to speak Truth, tho against their wills, which is more than these Monsters can be compelled to do.* Μήτ' ἐπιορκήσης ψεύδορκον στυγέει Θεὸς ἄβροτος ὅστις ὀμόσσηα, *is the Advice of* Phocylides. Do not, *says he,* forswear thy self, for the immortal God hates him that Swears falsly.

FAB. XXIV.

The Geese *and* Cranes.

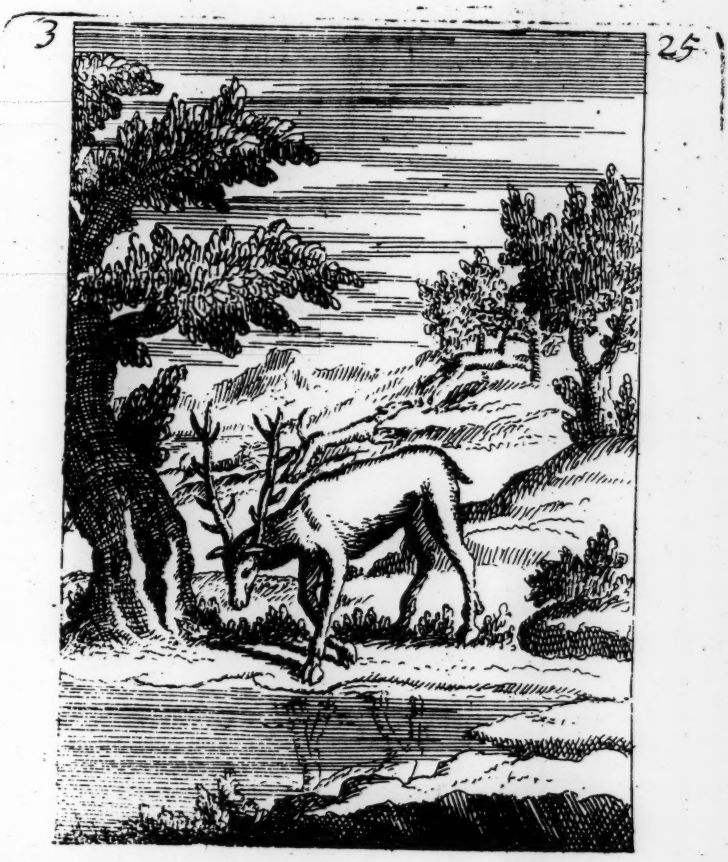
CErtain Geese and Cranes feeding together in a Meadow, the Fowlers came on a sudden to surprise them; but the Cranes being light, quickly flew away, whilst the Geese that were corpulent and unweildly, before they could raise themselves upon their Wings, were all caught in the Nets.

At the taking a City by an Enemy, the poorer sort of People, with no great difficulty may, escape, whilst the Rich are easily seized.

FAB.

FAB. XXV.

The Hart *Drinking at the* Fountain.



WIth great delight was a Hart ſurveying all the parts of his Body, as he was Drinking at a clear Fountain; but moſt proud was he to behold his large branching Horns, as the greateſt Ornament of his Perſon; till fixing his Eyes and Thoughts on the ſmalneſs of his Legs, he was aſhamed of them, they not bearing a due

proportion with the reſt of his goodly Fabrick. Whilſt he was in this conſideration, he heard the hallowing Noiſe of the Hunters, and Cry of the Hounds, which made him betake himſelf to a ſpeedy flight, with the Dogs at his Heels, running ſwift as the Wind till he came to a thick Wood; but there being hindred in his ſpeed by the largeneſs of his Horns amongſt the Buſhes and Brambles, he was quickly overtaken by his Enemies the Hounds. And as they were about to tear him in pieces, he then blamed his late prepoſterous Expreſſions, wherein he had deſpiſed his nimble Feet, which had ſo often preſerved him, and fooliſhly praiſed thoſe ſpreading Horns, the cauſe of that his miſerable Death.

Thus men too often deſpiſe the things which ought to be moſt valued by them, and cheriſh thoſe which bring with them their ruin and deſtruction.

Non quel, che par; ma quel ch'è buono apprezza.

Prize not what ſeems, but what is truly good.

FAB. XXVI.

The Country-man *and* Fortune.

IN digging the Earth, a Country-man found a Treaſure of Gold; and for a Memorial of the great Benefit there received, he daily brought a Chaplet or Garland of Flowers, which by way of Gratitude he left on the place. But Fortune appearing to him, asked him why he attributed her Gifts to the Earth? which, ſaid ſhe, I gave thee on purpoſe to encreaſe thy Riches; for I know that if times ſhould change, and this Gold go to ano-

another hand, thou wouldſt then accuſe Fortune for the loſs.

This Fable admoniſhes us to acknowledg our true Benefactors, and to pay them a grateful reſpect.

FAB. XXVII.

The Aſs's *Shadow.*

Demoſthenes the famous Greek Orator, pleading in *Athens* the cauſe of a certain Man, who was there accuſed of a Capital Crime, and obſerving that the Judges gave him but little attention; they being either half a Sleep, or Whiſpering amongſt themſelves. And to this purpoſe, continued he (raiſing his Voice ſomewhat higher,) O ye Judges! will I relate to you an admirable Story, if you pleaſe, of the ſhadow of an Aſs. At theſe words, the Judges ceaſed their Diſcourſe, and having commanded a general Silence: There was a young Man, proceeded the Orator, who in Summer time, had hired an Aſs, to carry *goods* from thence to *Megara*; with which coming about Noon to a place on the Road, that afforded no Shelter againſt the Scorching Beams of the Sun; and being tired with walking, he took off the Load, and was about to have lain down on it, in the ſhadow of the Aſs; which the Owner, who went with him to bring back his Beaſt, would not ſuffer, but forced the young Man away, and alledged that though he had hired the Aſs, he could have no pretence to the ſhadow of it. The young Man on the other ſide, inſiſted on his right; for I having purchaſed, ſaid he, with my Money the

uſe of the Aſs for this day, he is only at my diſpoſal, and I, as his true Proprietor, during this Journey, ought to have the ſole enjoyment alſo of his Shadow. Heat of Argument betwixt theſe two, at laſt produced a Quarrel, and from Words they fell to Blows. But after a fierce Combate, which could not determine the right of one or the other to the Aſſes Shadow; with bloody Noſes and ſwel'd Eyes, they were glad to leave off by conſent, and to proceed on in their Journey; both reſolving that at *Megara* they would joyn Iſſue, and try it out by Law. *Demoſthenes* coming thus far, and obſerving the Court very attentive to his *Fable*, made a ſudden pauſe, and was going from the Bar, but being called back by the Judges, and deſired to go on with his Story: Are you, ſaid he, ſo ready to liſten to a fooliſh Tale of the Shadow of an Aſs, and yet ſtop your Ears in a Cauſe wherein the Life of a Man is in Queſtion? Can you liſten with pleaſure to ſuch idle Tales, and are you ſo ſoon weary with hearing ſerious Matters? After this great man had on this manner given a reproof to the Judges, he took up the ſubject of his Oration where he left off.

Eraſmus *relates this Apologue in his* Adagies: *And I could wiſh* (*continues my Author*) *that many of our Magiſtrates Ears now a daies, were not more attentive to ſuch Tales of the Shadow of an Aſs, I mean, to things triffling and ridiculous, than to thoſe whereon depend the Lives and Fortunes of poor men in diſtreſs. This may alſo ſhow us that the greateſt part of our Quarrels, and Lawſuits, are about the Shadow of an Aſs, or Subjects altogether as frivolous.*

FAB.

FAB. XXVIII.

The Wolf, *the* Fox, *and the* Shepherd.

AFter a plentiful Dinner a Wolf laid him down to reſt before his Den; where being found by a Fox, he was asked the reaſon of his lying there on that manner? I am ſeiz'd alas! with a ſudden Fit of Sickneſs, anſwered the Wolf, which I fear will quickly carry me out of this World, unleſs it be timely prevented. If therefore, you have the Friendſhip for me, you ſometimes aſſure me you have, pray be ſo charitable to go and implore the favour of the Gods for my Recovery. The Fox perceiving his Neighbours Diſſimulation, and that all his Grievance was, leſt in his abſence, he ſhould be robed of his great Stores laid up against Winter, pretended to go, but went directly to a Shepherd, whom he inſtructed where to find the Wolf; aſſuring him it was no hard matter to kill him. The man running thither ſurpriſed the Wolf and deſtroyed him. After this, the Fox with great Joy ſeized on all the Wolfs Stores which were left in his Hole. But the triumph for this Conqueſt was but of ſhort date, for the ſame Shepherd came ſoon after to this Hole, and finding the Fox in poſſeſſion of it, ſurpriſed him as he had done the Wolf; and being about to kill him, Surely, cry'd the Fox, this is a Divine Judgment upon me, after having cunningly circumvented another to his Deſtruction,

who was my Neighbour, that I my ſelf ſhould alſo ſuffer Death by my own Treaſons.

Many times thoſe Perſons who out of Envy and Avarice have procured the Ruine and Deſtruction of others, do happen to ſuffer likewiſe themſelves, by their own Plots and Machinations. Invidiæ ipſiſſimum præmium eſt, alienæ Felicitatis perire.

FAB. XXIX.

The poor Man *that loſt his* Daughters Portion.

AN Aſs, and a large pot of good Wine, was almoſt all the ſubſtance of a poor Wretch, who marrying his Daughter, had promiſed for her Portion all the Money for which he ſhould ſell that Wine and the Aſs. But it unfortunately happened on the very Wedding Night, that the Aſs fell ſick, and juſt before he expired, as he was ſtrugling for Life, he kicked out his Legs, brake the Pot, and ſpilt all the Wine; by which the Bride was deprived of her Dowry.

This cautions us not to build our hopes on the things of this World, which are ſo uncertain.

FAB. XXX.

The Baſilisk *and the* Weaſle.

WIthin a horrid Den, whoſe entrance was covered with Weeds and Brambles, dwelt a venomous Baſilisk, who there lay in wait to deſtroy the ſeveral Beaſts, which unhappily came that

that way. From thence he had caſt his poiſonous Eyes on a harmleſs Weaſel, whom he often obſerved to paſs boldly within the Walks of his Precinct, and expected to ſtick dead with his Looks as it went to drink: But the little Creature by its Prudence, made impotent and void all the endeavours of its wicked Enemy. For this Induſtrious Warrior being defended by his proper Arms, durſt face the dangerous mouth of that diſmal Cave, knowing himſelf ſafe, whilſt equipped with a branch of Rue, which is ſaid to be a Preſervative againſt all manner of Venom; for with this Herb he always girt his Body, ſtill expecting to meet his Adverſary; and by this means preſerved himſelf from the mortal Contagion.

This admoniſhes a weak man to defend himſelf prudently againſt a ſtronger, and one more powerful than himſelf: That he take good Advice, ſtand upon his Guard, and depend not ſo much upon his own Strength, as Wiſdom, in the repelling the Violence, and ſubtll Stratagems of ſuch Enemies. This may properly be ſaid to be, Conſilio & viribus munita defenſio. Reſiſtite Diabolo & fugiet a vobis.

FAB. XXXI

Cybele's Prieſts *and the* Aſs.

THE *Galli*, who were Prieſts of *Cybele*, Wife of *Saturn.* were wont to carry the Image of their Goddeſs with them from Town to Town, Singing, making Muſick, and ſtrange noiſes, with Drums,

Drums and other Inſtruments; by which they picked up Money in the ſeveral places where they came. Theſe Prieſts had an Aſs, whereon they carried about their Luggage; which Aſs being dead, with his daily hard Labour, his continual Beatings and ill Uſage by the Prieſts; they flea'd him, and with his Skin headed a Drum. Some People afterwards asking them what was become of their old Friend the Aſs, whom they uſed to make much of? They were by the Prieſts, anſwered on this manner: He had thought he ſhould have been at reſt and quiet, at leaſt when dead, but you ſee we ſtill continue beating him even after his Death. *Phædrus* ſays:

Qui natus eſt infelix, non vitam modò
Triſtem decurrit, verùm poſt obitum quoque
Perſequitur illum dura Fati miſeria.

He that is born to be miſerable, not only ſuffers his Afflictions during the courſe of his life here; but the rigour of his cruel Fate purſues him, even after his Death. *This was the ſaying of a Heathen, who had no knowledg of a Heaven or a Hell: But more remarkable was that of* Ælius Adrianus, *the Emperor on his Death Bed.*

Animula vagula, blaudula,
Hoſpes comeſq; Corporis,
Quæ nunc abibis in loca?
Palidula, rigida, nudula,
Nec, ut Soles, dabis jocos.

FAB.

FAB. XXXII.

Phœbus, Boreas, *and the* Traveller.

BEtwixt *Phœbus* and *Boreas* aroſe once a Diſpute, which of them was of greateſt ſtrength. The tryal whereof, was at laſt agreed to be made on a Traveller, whom they ſaw riding along the Road; And he of the two, that could ſooneſt force off the Travellers Cloak, ſhould be acknowledged Victor. Firſt then *Boreas* attacked

ed him with a bluſtering Storm, whilſt the Traveller wrapping himſelf up well in his Cloak, rode briskly on a long time, ſtruggling with all his might and main againſt it; ſo that the Tempeſt had not its expected effect upon him. *Phœbus* next began to dart forth his Fiery Beams, which proving moſt violently hot, ſoon made the Traveller Sweat, and melting him ſtill more and more, he was at laſt forced to pull off not only his Cloak, but his Coat alſo, and lay them before him on his Horſe.

Prudence and Policy are better than Strength; and he is moſt to be commended, who by reaſon and fair means, rather than by force, ſhall bring others to condeſcend to his deſires. Duci voluat Homines non cogi. *Men will do that by Perſwaſion, which they will not be brought to by Compulſion.* Moderata vis impotenti violencia potior: *And that of* Sophocles,

Οὐ γὰρ οἱ πλατεῖς, &c.

Non enim ampli neque lato, dorſo viri minime falluntur ſed Sapientes recte vincunt ubique.

FAB. XXXIII.

The Houſe Dog, *and* Hunting Dog:

CAreful had the Maſter of two Dogs been in breeding up one of them to Hunt, but to the other he only gave the charge of his Houſe; and of what Game ſoever the Hunting Dog caught, the Houſe Dog had alwaies his ſhare. This the Hunter

Hunter very much ſtomacking, could not forbear on a time, to expreſs his Reſentment of to his Idle Companion. 'Tis very unreaſonable, ſaid he, that I ſhould continually be forced to take great pains in Hunting, while you ſtay lazily at home, and after all, that you muſt on this manner be maintained by the fruits of my Labour. You blame me wrongfully, anſwered the Houſe Dog, who in this thing cannot have deſerved your anger; for you ſhould rather quarrel with my Maſter, who never bred me up to any pains taking, but thus to live on the Labour of others.

Thoſe Perſons who have been bred up lazily, and to no manner of Buſineſs, are not ſo much to be blamed as their Parents, whoſe Careleſſneſs or Indulgence, afforded them no better Education.

FAB. XXXIV.

The Moor *or* Æthiopian.

STrangely was a man miſtaken, who having bought an *Æthiopian*, or Black-a-moor, imagined that that ſwarthy colour came by the fellows Slothfulneſs, in neglecting to keep himſelf clean; and with great Labour and Induſtry would fain have waſhed him white, but it was Impoſſible; For all the many changes of Water, and all the pains taken in rubbing and ſcrubbing him, could not make the *Æthiopian* change his hue.

This ſhews the Impoſſibility of changing that which Nature has fixed in Man; And expoſes their Folly,

ly, who would attempt things which are impoſſible to be done.

Non poteris rectum Cancris inducere greſſum;
Nec leves horrentis Echini reddere ſentes.

FAB. XXXV.

A true Hiſtory which happened in the time of Auguſtus Cæſar. *Related by* Phædrus, *in his* Fables.

'TIS dangerous both to Believe, and not to Believe; which I briefly can make out by Examples. For *Hippolytus* loſt his life, becauſe his Father *Theſeus* believed *Phædra*, his Sons Mother-in-Law againſt him: And *Troy* was deſtroyed, becauſe the *Trojans* would not believe *Caſſandra* their Propheteſs. Therefore muſt we carefully examine the verity of every thing; leſt by taking wrong Impreſſions into our minds, we be induced to give raſh Judgments of them: But for fear I ſhould leſſen this Truth, by theſe Fabulous Stories of Antiquity, I ſhall relate to you a memorable Accident, that I knew in my time.

A Man who dearly loved his Wife, and had a Son to whom he was almoſt ready to give the White Robe (which was for Youths of about Fourteen or Fifteen Years of Age) had alſo a freed man, who plotting to become his Maſters Heir, pulled him aſide, and whiſpered falſe Stories to him againſt his Son, and more againſt the Honour of his Wife, who was really chaſt: At laſt, he added that which he thought would utterly

ly deſtroy the Affection he knew he had for her; That ſhe frequently entertained a Gallant, who uſed to come to her in private; which Infamous Correſpondence of theirs, would blemiſh the Reputation of his Family with Adultery. The Credulous Husband tranſported with rage againſt his Wife falſly accuſed, pretended to take a Journey into the Countrey, but privately ſtaid in the Town where they dwelt, and coming home ſuddenly in the Night into his Houſe, went directly up into his Wives Chamber, where the Son lay a ſleep in the Bed with his Mother, who would have him near her, to take the greater care of him at this Age. Whilſt the Servants were running about to get a Light, this impatient man not able to reſtrain the violence of his Jealous Paſſion, ſtept towards the Bed; where, as he groped in the dark, finding the Head of ſomebody whom he felt had ſhort Hair, he thruſt his Sword through his Body, not thinking on any thing but the ſatisfying his Revenge, for the affront done to his Honour. By and by when the Light came, he ſaw his Son Murthered, and by him his chaſt VVife lying in the Bed, who being but in her firſt Sleep, heard Nothing of what had happened: The Husband when ſenſible of the horrid Crime he had committed; he, as a puniſhment for it, ran himſelf through the Body, with the ſame Sword, with which his raſhneſs and credulity had thus made him kill his own dear Son. The Accuſers afterwards proſecuted this Woman, and brought her to *Rome*, before the *Centumviri*, or Hundred Judges. There was her Innocence blackned with ſcandalous

lous Surmiſes, becauſe ſhe remained Miſtreſs of the Eſtate: But her Friends pleaded hard in her vindication; 'till the Judges at laſt were forced to beſeech the Emperor *Auguſtus*, that he would be pleaſed to help them to acquit themſelves of their charge, they not being able to determine ſo ambiguous a Matter. This wiſe Prince having diſperſed the Clouds of Calumny, which had 'till then obſcured the Ladies Vertue, and penetrated to the very bottom of the Truth of this Affair, pronounced this Judgment; Let the Freed-man, ſaid he, who was the only cauſe of all this Miſchief, ſuffer the puniſhment he deſerves: But as for the Woman, who has loſt both her Son and Husband, I rather think her worthy of Compaſſion than Condemnation. For had the Husband taken good care to have examined theſe ſcandalous accuſations againſt his Family; and had diligently made ſearch into the matter to diſcover its Original, he had not committed ſo horrid a Deed.

Do not therefore ſlight any thing that ſhall be told you; and yet do not immediately believe all you ſhall hear; for many times thoſe are guilty, whom you think moſt Innocent; and thoſe moſt maliciouſly accuſed as guilty, who are really moſt clear. The meaneſt Capacities may learn from this Hiſtory, not to paſs a raſh Judgment only from the inſinuating Suggeſtions of another; for men being puſhed on by different Deſires and Paſſions, do ordinarily act either by averſion or by favour. So you ought not to think you know a man by any report of him, 'till it be confirmed by your own Knowledg. I have been longer upon

this ſubject than ordinary, for the ſake of thoſe who are not ſo well ſatisfied with ſhort Stories. Ne ſis credulus maxime Criminatori.

FAB. XXXVI.

The Waſps, *the* Patridges, *and the* Husband-man.

CErtain ſwarms of Waſps met with ſome Coveys of Patridges, who being all very thirſty, went together to a Country-man to beg of him VVater to drink, promiſing to make him a large requital of the Favour. The Patridges would oblige themſelves to dig his Vineyard ſo well, that his Vines ſhould yield next year an extraordinary plenty of Grapes: And the Waſps with large proteſtations engaged to defend his Vineyard from Thieves; by their continual rounding it. I thank you Friends, ſaid the Country-man, for your kind offer, but I have a pair of Oxen, which though they promiſe me nothing, yet perform all this work for me: 'Tis therefore more fit I ſhould with water gratifie them, than you.

We are not obliged to maintain and encourage thoſe who are Idle and Unprofitable, whoſe only aim is to live by their boaſting pretences, but are known to perform very little.

FAB. XXXVII.

The Serpent *and the* Crab.

THere being a Friendſhip made between a Serpent and a Crab, they dwelt lovingly together,

gether, till the Crab, who was of a plain and ſimple behaviour, had obſerved certain cunning Tricks, practiſed by the Serpent upon him, which he diſliked, *therefore* admoniſhed him friendly to leave off that malicious ſubtility, and change thoſe his ill manners. But the Serpent ſlighting this wholſom Advice, the Crab watched an opportunity, and catching him aſleep, pinched him ſo ſtrongly with his Claws, that he killed him; who as he was dying, ſtretched himſelf out at full length. This the Crab perceiving, Ah, cryed he, Hadſt thou when living, been thus ſtreight and plain in thy Actions as here thou lyeſt, thou hadſt not undergon this ſevere puniſhment of this incorrigibleneſs.

Thoſe Perſons who run on in ill Courſes, and neglect good Counſels of prudent men, do moſt commonly happen to receive a juſt reward of their wickedneſs.

FAB. XXXVIII.

The Country-man *and the* Stork.

FOr deſtroying Geeſe, Cranes, and other Fowles, which ſpoiled his Corn, a Country-man had ſet up Nets, and in them took alſo a Stork, who earneſtly implored his Favour for the ſaving her Life; alledging ſhe was no Crane, but an innocent Bird, that did injury to none: And in one reſpect, which was the performing her Duty to her Parents, far excelling all other Birds, becauſe ſhe took a diligent care to preſerve and nouriſh them in their Old Age. All this, ſaid the Country-man, is no Argument with me, for

for ſince you have been taken in ill Company, you ſhall 'een ſuffer with them.

This Fable ſhows the danger of keeping bad Company; for whoſoever aſſociates himſelf with ill men, that live by unlawful Courſes, though he be innocent, it often happens that he alſo ſhares their puniſhment. Improborum Contubernia fugienda ſunt, ne fors cum ijs deprehenſi, alienæ improbitatis cogamur pœnas luere.

FAB. XXXIX.

The Hog *and the* Fox.

TO a Market, as a Man was driving an Aſs loaded with a Hog, a Goat, and a Sheep; the Hog cryed and made a lamentable noiſe all the way: which a Fox hearing, asked him the reaſon of? ſince his Companions ſuffered themſelves to be ſo carried without murmuring. Alas, anſwered the Hog, I have but too much reaſon to afflict my ſelf on this manner! For I know that the Sheep furniſhes my Maſter with Wool for Clothes; and the Goat with Kids for his Table, as well as for increaſe of the Breed, and likewiſe with Milk to make Cheeſes; But wretched me, whom he knows fit for nothing elſe, I muſt expect he deſignes me only for the Slaughter.

They are not to be blamed, who lament for ſome Calamity they foreſee is moſt certainly coming upon them. Non biſogna ſerrar la bocca quando parlar ti tocca. *Ital.* Non oportet tacere, loqui ubi eſt neceſſe.

FAB. XL.

The Drunkard *and his* Wife.

STriving to reclaim a Drunken Husband from that filthy Vice, a poor Woman thought on this Contrivance; She finding him on a time asleep, and, in so beastly a condition, Drunk, that he lay like a dead man; She had him taken up and thrust into an old Tomb, amongst dead mens Bones, and there shutting him up left him. After-

Afterwards, when ſhe thought he might be come to himſelf, ſhe returned to the Monument and knocking; her Husband, who by this time was awake, asked who was there, and what they wanted? I am come, anſwered the Wife, diſſembling her Voice, to bring Victuals to the Dead. Prethee, ſaid the Husband, haſt thou brought any Drink, for I hate to hear of Victuals and no mention of Drink. Theſe words renewed the good VVomans ſorrow, who beating her Breaſts and wringing her Hands, Alas Husband! cryed ſhe, I find I cannot reform thee by any Art, thou art ſo confirmed in thy Vice by cuſtom, that in thee now 'tis become a ſecond Nature.

This admoniſhes us nott to accuſtom our ſelves to vicious Actions, becauſe it makes ſuch men proceed on in them, and are hardly ever to be reclaimed.

FAB. XLI.

The Cat *and the* Cock.

BY a quick ſurpriſe had a crafty Cat ſeized a Cock, whom he was about to eat, but wanting a plauſible pretence for it, he charged him with the inſufferable diſturbance he gave to men, that they could not lie at quiet in their Beds for him. To which the Cock for his Juſtification alledged, that he did it to call them up to their Labour and neceſſary Occaſions. But how, thou libidinous Creature, demanded the Cat, can'ſt thou excuſe thy ſelf, that in ſpight of all the Laws of Nature, doſt inceſtuouſly mix with thy Mother, thy Siſters, and thy own Children

Children? I ſtudy in all this, replied the Cock, to promote my Maſters Profit, that his Hens may lay him the more Eggs. When the Cat could fix no Crime on the Cock, of which he did not clear himſelf. Well, but added this unjuſt Creature, though thou canſt thus readily anſwer my Accuſations, thou canſt not ſatisfie my hungry Stomach, with thy pramatical Arguments; and ſaying this, he tare him in pieces and eat him.

When a wicked man would injure poor men, whom he has in his power, he ſeldom wants a fair pretence to do it: Or at leaſt to whatſoever ſhall be objected juſtly againſt him, he urges an unjuſt Force for the obtaining his will. Homo malus millies plura mala, quam Fera facere poteſt, *An ill man can do a thouſand times more miſchief than a wild Beaſt.* Cum in vitæ officijs cæſpitare homines incipiunt, ut utile honeſto anteponant, facilem alterius nocendi occaſionem captant; atque quod jure nequeunt, per vim & nefas experiuntur.

FAB. XLII.

The Gardiner *and his* Dog.

IT was an Act of great kindneſs and charity in a Gardiner, to venture down into a Well, for ſaving his Dogs Life, that had faln into it by chance. But the fooliſh Cur inſenſible of his Maſters wonted goodneſs to him, thinking him come to aſſiſt in drowning him, bit and tare this kind man. Which uſage angring the Gardiner, he made haſte to clamber out, and leaving the

the Dog there to periſh; Art thou not, ſaid the Man, an ungrateful Cur, that whilſt I was charitably endeavouring to preſerve thee, wouldſt thus baſely have murthered me?

This Fable blames Folly and Ingratitude. To the ſame Effect another Story is told, of a man who riding on a dull lean Horſe, upon the ſide of a high Hill, and in a narrow Path, from whence was a very deep Precipice; he perceived by the Horſes going that he had got a Stone in one of his hind Feet, which while his Maſter, being alighted, was endeavouring to pull out, the ungrateful Horſe, had with a kick, almoſt thrown him down the Hill. To revenge which malice and ſtupidity, the man coming up by his Horſes ſide, as if he would have mounted again, gave him with all his force a violent puſh, which tumbling him to the bottom, and breaking all his Bones; There ſaid the good man in great paſſion, is a trick for your trick, and the Stone in your Foot ſtill. Horace *ſpeaking of ſuch dull Fools, as are painted out by this Dog and Horſe ſays.* Quis enim invitum ſervare laboret?

FAB. XLIII.

The Bear *and the* Fox.

TO a Fox was a Bear extolling his own good Qualities, and valued himſelf upon this, that he ſcorned to feed on the dead Carcaſes of any Creature whatſoever: Methinks, anſwered the Fox, it would be much more for your Credit and good

Reputation, to boaſt that you preyed not on the Living.

A Check to thoſe who glory in that whereof they rather ought to be aſhamed.

FAB. XLIV.

The Oxen *and the* Axeltree.

AS a Team of Oxen were drawing a heavy Load of Timber, they often heard the Axletree make a creaking and complaining noiſe. To which one of the Oxen turning in diſpleaſure; While we, ſaid he, take pains to draw the Load, what need you make all this out-cry.

Amongſt Labouring Perſons, the Idleſt, and ſuch as take leaſt pains, are generally they who talk and complain loudeſt of their hard working.

FAB. XLV.

The King *and his* Fabuliſt.

A Young Scholler, who much delighted in hearing Fables, importuned his Tutor to tell him a very long one. Take heed, ſaid the Tutor, the ſame happen not to you, which once did to a King from his Fabuliſt. Good Sir, ſaid the Youth, let me know what that was? The Tutor then related to him the Following Fable.

There was a King who kept a Fabuliſt, or Compoſer of Fables, that when the King was inclined to Mirth, was to tell him five Fables, Tales,

Tales, or Jeſts, for his Recreation. Now it chanced on a Night that the King being ſomewhat indiſpoſed, and not able to fall a Sleep, ſent for his Fabuliſt, commanding him to tell ſome other Tales, over and above the uſual Number. He unwillingly obeying, quickly told three: but the King complaining they were too ſhort, bad him think on others that were longer; after which he ſhould go to Bed. The Fabuliſt then began another on this manner. Once upon a time, there was a Country-man, who having by his Induſtry and good Fortune got together a conſiderable Sum of Money, went to a Market and bought with it two Thouſand Sheep; but in his Journey home, could not poſſibly get his Sheep over a River, neither by the common Ford, nor the Bridge, by reaſon of a ſudden Flood, cauſed by ſome violent Showers of Rain, newly fallen there. The Country-man was troubled to think what he ſhould do in this diſtreſs; til at laſt he found a little Boat, in which he could make ſhift only to Ferry over a couple at a time. With this was he forced to begin to Row over his Sheep, by two and two; and ſaying theſe words the Fabuliſt fell aſleep. But the King calling, awaked him, and bad him proceed on in his Tale. May it pleaſe Your Majeſty, ſaid the Poor man, rubbing his Eyes; The River is broad, the Boat ſmall, and the Number of the Sheep very great; I beſeech you let the Countrymans Sheep be all Ferried over, and then I ſhall tell Your Majeſty the concluſion of my Fable. With which pleaſant ſaying, the King who was ſuch a Lover of Fables, was well enough ſatisfied.

If therefore, my Child, said the Preceptor to his Pupil, you henceforward trouble me with your Impertinency to tell you long Tales, I'll put you in mind of this, to make you be contented with what I think fit to tell you. Tanto es lo demas, como lo de menos. *Sp. Too much of one thing is good for nothing.*

FAB. XLVI.

The Dog, *the* Ass, *and the* Fox.

DOubting his of own Ability singly to encounter a VVolf, a young brisk Dog resolved to seek out a Companion, on whose Courage and Assistance he might depend; and meeting an Ass, whom he concluded to be of sufficient Strength, because he had often seen him carry very heavy Burdens; and having heard his VVar-like Voice, sounding like a Trumpet, he could not but suppose him Valiant, and a fit Companion to join in this Enterprise. Whereupon taking him for his Assistant, away they went together to give the VVolf a Challenge, that they might provoke him to the Combate. But so soon as the Ass saw him approach with that grinning Fury towards them, he ran his way, leaving the Dog to Fight it out alone.

We cannot Judg of any mans Valour, neither by the greatness of his threatning Words, nor the strength of his Body. No todos los que estudian, son letrados. *Sp.* Non omnes qui habent Citharam, sunt Citharedi. *All those who bluster in Red Coats and Scarves, are not fit to be made Generals.*

FAB.

FAB. XLVII.

The Wolf *and the* Woman.

ROving about in ſearch of Prey, a hungry Wolf came one Morning to a Country Cottage, where he heard a Child cry, and the Mother endeavouring to quiet it, often threatning to give him to the VVolves that ſhould eat him. By this ſaying, the VVolf was put in hopes of a good Meal, and waited there all day in

in expectation of having the Child thrown out to him; but in the Evening the Child was quiet, and his Mother making much of him: Thou art ſaid ſhe, my beſt Boy; if any VVolves come for thee, we'll ſet the Dogs on them and kill 'um. The VVolf hearing this, was ſenſible that he had all this time, been under a Deluſion; and turning him in anger; I'll be gone (cryed he) from this Houſe, where they ſay one thing, and intend another.

This Fable may be told to thoſe whoſe Actions and VVords do not agree; who make large Promiſes, whilſt they think of nothing leſs than the performance of them; Or *according to a Spaniards Note upon this Fable of* Avienus; El que no quiere ſer enganado, no deve dar credito a la fe y inconſtancia de las Mugeres; *and again,* No deves de confiar en palabras de muger. *Both which may be explained by the Old Latin Saying*; Mulieri ne credas ne mortuæ quidem.

FAB. XLVIII.

The Kid *and the Wolf.*

'TVVas a ſtrict and prudent charge, that a She Goat left with her beloved Kid, at her going abroad; That upon pain of her Diſpleaſure, and at the Peril of his own Life, he ſhould on no pretence whatſoever ſuffer any one to enter within the door of the Houſe, no, nor open it, till her return. Which command a VVolf over-hearing, went thither preſently after the Mother was gone, and knocking, counterfeited the

the Goats Voice, demanding entrance. But the wary Kid perceiving the Deceit, preremptorily refuſed him: Tis true, ſaid he; thou doſt cunningly imitate the Voice of a Goat, but I can plainly ſee a Wolf through the Chinks of the Door.

Tis a ſafe and profitable thing for Children to obey the Commands of their Parents, who know by good experience, what is beſt for them.

FAB. XLIX.

The *Gods* and *Momus.*

Jupiter, Pallas and *Neptune*, were heretofore ſtriving which of them ſhould give the faireſt Gift to the World; Firſt the mighty *Jupiter* created a Man; In the next place, the Goddeſs of Arts built a ſtately Houſe; and laſtly, the Deity of the Sea made a fierce Bull. Then *Momus* the buſie Judg was ſummoned thither, commanded to view them well, and to give his opinion of them. He, after ſurveying them, began to find fault with *Neptunes* placing the Bulls Horns in his Fore-head; alledging, that thoſe Weapons of War, might more properly have been fixed on his Shoulders, with which he would have been able to charge his Enemies with greater Force. Next he began to Carp at the Mind aud Underſtanding of Man, that was ſhut up in his Breaſt, but might have been much more conveniently placed without him, or be ſeen through a Window, that ſo all the Thoughts of his Heart might be diſcerned. And as for the Houſe he diſliked it, blaming the Contrivance becauſe

cauſe it did not move upon Wheels, that its Maſter might be able to go about in it, and remove into other Countries upon Occaſion, to avoid ill Neighbours, or to ſhun ſome great Evil that threatned him.

This Apologue expoſes the raſh and fooliſh Diſparagers of good Things, becauſe they would have a great value put upon their own Judgments. Ariſtotle *mentions a Fable almoſt like this, in his Third Book* De partibus Animalium, *and ſhows the Folly of* Momus's *Ridiculous Opinion herein.* Damnari, carpique etiam rectiſſima poſſunt. Faern. *The moſt perfect Things may be carped at and condemned:* Οὐδὲν ὅτως ἐυάρετόν ἐςι, ὅ μὴ ψόγον ἐπιδέχεται.

FAB. L.

The *Devout Seamen* in a *Storm.*

WHilſt a Ship was miſerably toſſed about by a violent Storm, the Seamen and Paſſengers were zealouſly offering up their Prayers to their ſeveral Gods, Demi-Gods and Heroes; One to *Cebele* Mother of the Gods, Another to *Caſtor* and *Pollux*, a Third to *Hercules*, Others to *Saturn*, *Pan*, *Juno*, *Ceres*, *Venus*, *Neptune* and the other Sea Gods, *&c.* according as their Devotions enclined them; beſeeching them earneſtly that they would interceed with *Jupiter* the great Deity of Heaven and Earth, for their Preſervation in this their Diſtreſs. Which Error of theirs, a Prudent Officer of the Ship obſerving, Alas, my Friends, ſaid he, ye know not what

what ye do, for before theſe leſſer Gods and Demi-Gods can leave their ſeveral Occaſions, go to *Jupiter*, and ſupplicate him on your behalfs for our Deliverance: Our Ship may be left to periſh in the Sea. Let us therefore addreſs to him, who is the ſupream Diſpoſer of all things, and implore his Help, for he is beſt able to deliver us in this Exigency, is moſt ready to hear us when we call on him, and needs not the Mediations of others; for that methinks would be to derogate from his Almighty Power, and to give Attributes to them, which belong to none but to their Soveraign only. This diſcreet Advice they all followed, and in a little time the Storm ceaſed.

When the help of one is wanting, who is able to give it, is alſo ready to admit of our Petitions, and willing to aſſiſt us, why ſhould we fly to others for it, who are not capable of affording it?

FAB. LI.

The *Peach Tree*, and the *Apple Tree*.

BETWIXT A Peach Tree, and an Apple Tree, aroſe a Queſtion, which bare the beſt and faireſt Fruit? each ſpeaking in praiſe of her own, and diſpraiſe of that which her Opponent bare, in the moſt violent and paſſionate Terms ſhe was able to expreſs: All which a Bramble in a neighbouring Hedg hearing, he came forth to them, and putting himſelf betwixt them; You have quarrelled enough, ſaid he, about nothing, For ſince each of you bear Fruit which is admirably good, and beautiful in its kind, what need

need you thus carry on a needleſs Brabble. Let me therefore adviſe you to be Friends, that you diſturb not the Peace and Quiet of us all, to engage us in your private Quarrels.

Mean Perſons do often by their prudent Conduct, compoſe Differences betwixt Men of conſiderable Rank and Quality.

FAB. LII.

The Young Mole, *and its* Dam.

THE Mole is a Creature naturally blind. One of which calling on a time to its Dam, Mother, ſaid ſhe, I ſmell a very ſtrong ſcent of the burning of Frankincenſe; A little while after, I hear, added ſhe, a noiſe as of a Smith hammering Braſs; And a third time, I ſee, continued ſhe, at ſome diſtance a high Chimny. Her Mother hearing theſe Extravagancies, Daughter, ſaid ſhe, gently reproving her, ſo far as I can perceive by thee, Nature has not only made thee deſtitute of the ſenſe of ſeeing, but likely of thoſe two other Senſes of hearing, and ſmelling.

Boaſters while they pretend to great Things, are for the moſt part diſcovered and confuted in the ſmalleſt Matters.

Hoc lucrum mendacij Fabricatores conſequuntur, ut nec cum vera dixerint fidem inveniunt. *Inventors of Lyes obtain this Benefit, that when they ſpeak truth, they cannot be believed.*

FAB.

FAB. LIII.

The Shee Goat, *and the* VVolfs VVhelp.

A She Goat armed with indifferent large Horns, began to have good Thoughts of her own Ability to encounter, or at leaſt defend her ſelf againſt, any of the other Beaſts which frequented thoſe Paſtures. And meeting once a Wolfs Whelp, ſhe was advancing briskly towards him: But he who knew himſelf not able to reſiſt her, by reaſon of his tender Age, began to flatter and praiſe her; by which he ſo far inſinuated himſelf into her favour, as to have the Confidence of beging leave to Suck her Duggs, whoſe Milk he pretended to long for; alledging that to him, who was ſo young and weak, and had been ſo long deſerted by his Mother, it would be a Cordial Nouriſhment, and of no great Prejudice to her. This requeſt was kindly granted by the Goat, who without conſidering it, fed a moſt dangerous Enemy: But when ſhe ſaw him grow up bigger, ſhe began to fear him; and tho ſhe had before treated him as her Son, yet ſo ſoon as ſhe became ſenſible of the hazard her Life was in, ſhe for the future avoided him, conſidering ſhe nouriſhed her own Deſtruction.

It may be a charitable and prudent thing to lend aſſiſtance even to an Enemy, upon ſome urgent Occaſion; but not ſo as to incommode our ſelves, or to give him a greater Power than we have; by which he may be able to offend us. Inſignis cujuſdam Prudentiæ eſt, ita Inimico neceſ-

sitate urgente commodare, ut tibiipsi non incommodes.

FAB. LIV.

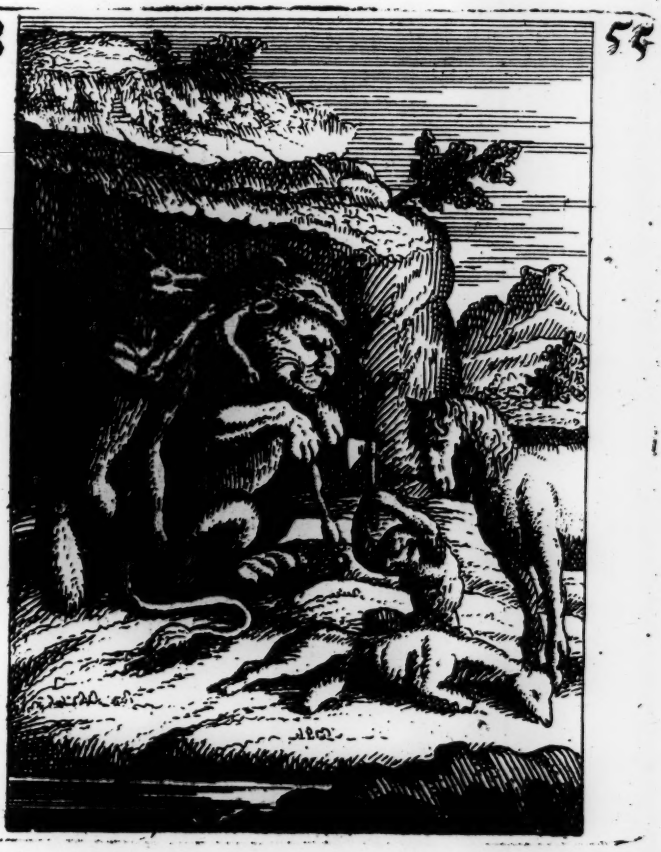
The Old Man *and the* Three Cheats.

FOR a Sacrifice to some of the Gods, had a Zealous Old man bought a Kid; but carrying it home, was espyed in his way by three men, who took delight to put cheating tricks on those they thought Ignorant; and guessing this man to be such, they plotted together how they might become Masters of the Kid. To this end they accosted him, one after another. The First, Saluting him, I wonder, said he, that a Man so grave and sober, as you seem to be, should thus madly carry a Dog on your Shoulders. 'Tis ridiculous enough, said the Second as he passed by, to see a Man of your Years and Gravity find no better Imploy ment than thus to walk about with a Dog at his back. Father, said the Third, coming up to him, is this Dog to be Sold, that you lug him about on this manner? The good man hearing the first mans saying twice confirmed, believed it to be really a Dog, and that himself all this while, by reason of his Age had been mistaken; so that being ashamed of his Error, he let fall the Kid, and going home, left it for them, who carryed it away, and made merry at the eating it.

A false thing being confirmed by often Repetition, comes at last to be believed, and to pass for a current Truth.

FAB. LV.

The Lyon, *the* Wolf, *and the* Fox.



AGe and Sickneſs having Obliged the Royal Lyon to keep within his Den; all the other Beaſts went to make him their Viſits, except the Fox; which neglect being ill reſented, the Wolf laid hold on this occaſion, and moſt maliciouſly ſuggeſted to the Lyon, that it was for want of reſpect to him who was their King, he

Fox came not to pay him his Duty. Whilſt the Wolf was thus impeaching him; the Fox by chance entered the Cave, where he heard by the cloſe of the Speech, how vehemently he had been accuſed, and perceiving the Lyons paſſion to be extreamly moved at this Information; he, with great preſence of mind, thus expreſſed himſelf. Who amongſt all your Subjects, Royal Sir, has ſhown that care and concern for the Life and Health of his King as I have done? who have been travelling many Countries in ſearch of a Medicine that might Cure you; and now at laſt, by my great Induſtry, have, I hope, found out a preſent and moſt effectual Remedy for your Diſtemper. The Lyon over joyed at the News, asked what it was? It is to take a Live Wolf, anſwered the Fox, ſtrip off his Skin, and wrap it about your back, where your chiefeſt pain lies. This muſt be applied while the Skin is reeking warm; and in a ſhort time it will give you eaſe. The Lyon hearing this, commanded the miſerable Wolfs Skin to be torn off, which was immediately done, and applied to the Lyons back. And as the wretched Creature lay gaſping on the Ground, the Fox looked earneſtly on him, and ſpeaking low, Let none hereafter, ſaid he, preſume to Incenſe his Prince to anger, againſt another as great and politick as himſelf; but rather let him endeavour to pacifie him with fair words, by which he may prevent a miſchief falling upon his own head.

VVho make it their Buſineſs to ruin others, are commonly obſerved at laſt to ſuffer by their own Stratagems.

FAB.

FAB. LVI.

The Viper *and the* Fox.

UPon a Bunch of Thiſtles, as a Viper ſate Swimming, which the Current of a great River by chance had waſhed from the Shoar, and was carrying away down the Stream; a Fox eſpyed him, and calling in Deriſion to him; Ἄξιος, ſaid he, τῆς νηὸς ὁ ναύκληρος. Thou art even a fit *Mar*riner for ſuch a Veſſel.

Againſt ill men, who miſcarry in ſome diſhoneſt Enterpriſes.

FAB. LVII.

The Monkey, *the* Cat, *and the* Cheſtnuts.

MAny Attempts had a Monkey made for ſome Roaſted Cheſtnuts, which he ſaw lying in the Embers, and earneſtly longed for, but could not come at them with ſafety to his Fingers; nor could he reach any Inſtrument, that would ſerve to draw them to him. At laſt he contrived to effect the buſineſs, by means of a young Cat, who lay ſleeping in the Chimney Corner. Her he caught up, and holding her faſt in his Arms, ſtretched out one of her fore Feet, and with it pull'd out the Nuts. The injur'd Cat afterwards expoſtulating in Tears with the Monkey about her burnt Claw, asked him how he could be ſo cruel to her, whom he muſt needs think to be as ſenſible of the Fires heat as

he was? And that from himſelf he might take Example of the Infirmity of another. The Monkey in few Words eluding her Complaint, I cannot ſaid he, deny but that this Jeſt was ſomewhat rough, yet ought you not to grumble at ſo ſmall a matter becauſe it is a very wicked thing for any one to live ſo ſloathful a Life as you do

Very much do thoſe Men reſemble this crafty Monkey, who in ſome Affair of great Difficulty, will for their own Advantage make uſe of others, even to the hazard of their Lives; and by deluding Perſwaſions or down-right Force, care not what Miſchiefs they plunge their Inſtruments into, ſo they may attain their own Ends, and keep themſelves ſcot-free.

FAB. LVIII.

The Unjuſt Governour *forced to refund.*

THE Governour of a Province, who had exacted unwarrantable Sums of Money in the Collecting of his Taxes, was called to account for his Extortion, and afterwards forced to make Reparation to the reſpective Perſons concerned; which he did with much Reluctancy. Of whom one of that Province ſaid, *This our Prætor Imitates VVomen; who when they conceive Children, do it with great Pleaſure, but their bringing them forth, is with incredible Pain and Torment.*

VVe ſhould not unjuſtly take away other mens Goods,

Goods, leſt we be forced ſhamefully to return them again, to our great Sorrow and Trouble.

FAB. LIX.

The Fox, *the* Cock, *and the* Dogs.

SHarp ſet with Hunger, came a Fox towards a Cock and his Train of Hens, who eſpying his approach, Flew up into a Tree: Which ſudden retreat the Fox diſliking, and ſeeing they were out of his reach, he changed his meaſures, and drawing nearer them with reſpect, kindly ſaluted them, asking the occaſion of that diſorder they ſeemed to be in; and if the happy News had not as yet come to their knowledg? I hear no News, anſwered the Cock, nor know I what it is you mean. 'Tis, replied the Fox, what you will be much pleaſed with; and I come hither on purpoſe that you may ſhare the Joy with me. You are to know, continued the Fox, That at a general Conference which has been lately held for the publick Good, there is a perpetual Peace eſtabliſhed amongſt all Creatures, in ſuch manner, that from hence forward, being free from all Fears and Jealouſies, we ſhall all live together without doing one another any harm or injury; you may therefore ſecurely come down, and let us celebrate this happy Day. The Cock perceiving the Fox's ſubtilty. You bring us, ſaid he, moſt joyful News: And at thoſe Words he ſtretched up himſelf to raiſe his Head as high as he could, ſeeming to look at ſomething that was at a great diſtance. The Fox therefore demand-

ed what he looked ſo earneſtly at. I ſee, anſwered the Cock, a couple of Hounds come ſwiftly running this way, and Imagine by their Speed, that their Errand is to Proclaim the Peace here. Then fare ye well, ſaid the Fox; For I muſt tarry here no longer, but take care to ſecure my ſelf in time. Why, demanded the Cock, what need you fear any harm ſince the general Peace is made? Becauſe, reply'd the Fox, theſe Dogs may not perhaps have heard of the Ratification thereof, as yet.

On this manner is it neceſſary to anſwer one ſubtilty with another. Un engano con otro ſe deſhecha; *ſay the Spaniards. One crafty trick may be defeated by another.*

FAB. LX.

The Weaſle, *and the* Man.

IN a *Mouſe Trap*, a man happened to catch a Weaſle, who ſeeing ſhe could not make any eſcape; Pray, ſaid ſhe, be ſo courteous to let me go; for you know I have done good Service, in clearing your Houſe of *Mice* and Rats. Had you done this for my ſake, anſwered the man, I would have ſpared your life, and given you your liberty; but you kill'd thoſe Vermin for your own ends, to eat of them, and to keep for your Stores; and what Proviſions the *Mice* left, you uſed to ſpoil, or with them to feaſt your ſelves. So that you cleanſe my Houſe indeed, but it is for your own Profit; and your Intention was to ſerve your ſelf, not me.

We

We ſhould take notice of the Juſt Intention of every Favour done us, and not barely the Pretence of it.

FAB. LXI.

Mercury *and* Tireſias *the Diviner.*

Mercury being deſirous to try whether or no Old *Tireſias* the *Theban* Prophet who had been many years blind, was ſo skilful in the Art of Divination, as he was famed to be. To this end, therefore the God took on him Humane Shape, and having firſt driven away the Old Man's Oxon which fed in a Paſture near the City, he came to *Tireſias*, as if he would conſult him in ſome Affair. In the mean time, an Account was brought of the loſs of the Cattle. At which News, the Prophet was troubled, and taking *Mercury* with him, he walked abroad into an open Field, that by the flight of Birds, he might diſcover the Thief. He therefore bad *Mercury* look about and tell him if he could ſee any Bird in the Air; *Mercury* told him, he ſaw an Eagle, which flew from the Left hand towards the Right. That does not do our Buſineſs, ſaid *Tireſias*, therefore try if you can ſee ſome other. A little while after *Mercury*, acquainted him, that he obſerved a Crow ſitting in a Tree not far off, which often raiſed her Head, looking up towards Heaven, and afterwards enclined it down towards the Earth. *Tireſias* then Underſtanding the whole matter. This Crow, ſaid he, ſwears by Heaven, and by the Earth, that if you have

have a mind to it, I ſhall have my Oxen reſtored ſafely to me again.

This Fable may properly be uſed to a Thief, before he knows he is diſcovered.

FAB. LXII.

The Lyon, *and the* Bear.

THE *Lion*, King of the Beaſts, preparing to fight with the Birds, ſet his Army in Order for the Battle, compoſed of all the ſeveral Species of Creatures under his Dominions; None were excuſed from their Duties, the very Aſs, and the Hare, amongſt the reſt were drawn up in ſome of the Battallions; which a Bear obſerving, asked the *Lion* of what advantage two ſuch Creatures could be in that Army; the one notorious for Dulneſs, and the other for his timerous Cowardice? Oh, they are of conſiderable Uſe, anſwered the *Lion*; For the Aſs with his Braying, will ſerve as a Trumpeter to Encourage my Army to fight; and the nimble Hare, as a Courier to carry abroad my reſpective Orders and Diſpatches, when Occaſion ſhall require.

No one is ſo contemptible, but may ſerve us in ſome Employment or other. But ſuch a one, muſt always ſhow his Deſire and Readineſs to ſerve; Servi Dominorum ſequantur imperia. *And* Q. Curtius *adviſes well.* Servo utilius eſt, *ſays he*, parere Domino, quam afferre Conſilium.

FAB.

FAB. LXIII.

The Swallow, *and the* Nightingale.

IN the Solitary Woods, as a Swallow for her Pleaſure was by chance flying about, ſhe eſpyed a Nightingale ſitting alone, and ſweetly ſinging; where ſhe was bewailing in moſt paſſionate Notes, her own Misfortunes, and the untimely Death of her Nephew *Itys*. The Swallow coming towards her, and ſaluting her; Dear Siſter, ſaid ſhe

ſhe, whom I am much rejoyced to ſee, this being the firſt time I have ever been ſo happy ſince we left our beloved Country of *Thrace*: Let me entreat you to leave theſe unfrequented Deſarts, and come with me to the Villages amongſt Men; where we ſhall dwell together, and love each other as Nature obliges us. For there thou mayſt ſing to thoſe who will admire thy Muſick, and not to Wild-Beaſts, Deaf Trees, and Rocks. Pray give me leave kind Siſter, anſwered the Nightingale, to continue here in my Retirement. For alas, the very ſight of a Houſe, or any Converſation with Men, brings to my Memory all my paſt Calamities.

'Tis better to live quietly in a Wilderneſs, than with Trouble and Vexation in the moſt Magnificent Palaces. To thoſe who have ſuffered ſome grievous Misfortune, the very ſight of the Place where it happened, renews their Affliction.

FAB. LXIV.

The River Fiſh, *and the* Sea-Calf.

BY force of the Stream, a freſh-water Fiſh was carryed down a River into the main Ocean, where boaſting of the Noble Race, from which he was deſcended, he diſpiſed all the Sea-Fiſh, that happened to converſe with. Till a Sea-Calf, not able to endure his Haughtineſs and Folly, thus checked him. Should thou and I be taken, ſaid he, and carried into the Market together; thou wouldſt ſoon change thy Opinion of thy own value, ſeeing me bought for a Noble Man's Table, and

and thy ſelf ſlightly diſpoſed of for a Meal to ſome Peaſant.

Great Boaſters are commonly derided, and ſilenced, by Speeches which they are grieved to hear.

FAB. LXV.

The Fight betwixt the Birds *and* Beaſts.

VEry bloody was the Battle betwixt the Birds and the Beaſts, which being maintained on both ſides with great Obſtinacy, the *Event* continued doubtful for ſome time; during which, the Batt obſerving the furious Charges made by the Beaſts, their mighty ſtrength, and the Greatneſs of their Bodies, ſhe became fearful of the ſucceſs, quitted her Party, and ſided with the Beaſts. But the Eagle having his Army ſtrengthned by freſh ſupplies, preſſed upon the Enemy ſo vigorouſly, that after a conſiderable ſlaughter, the Beaſts gave way, and were conſtrained to run; leaving the Birds Maſters of the Field. After this Battle a Treaty being held, in order to a Peace between them; the Articles were agreed on, ſigned, and ratified on both ſides. Then was the treacherous Batt, brought and tryed before a Court Marſhal, for deſerting her Colours, all her Friends and her Kindred, and Fighting againſt them, in ſervice of the Enemy: For which unnatural Crime, ſhe was ſentenced to have all her Feathers ſtripped off, and that ſhe ſhould never dare to appear again in the Suns light, but fly about in the Night-time naked. And after this, ſhe was ever-more had in contempt, as well by the Beaſts as Birds.

It is not reaſonable that they who Deſert their Relations and Friends in their Adverſity, ſhould afterwards partake of the Advantages they may come to enjoy in Proſperity. It alſo ſtigmatizes ſuch as baſely renounce their Country, to aſſiſt the Enemies of it. And though it may ſeem ſtrange that Æſop ſhould not puniſh this treacherous Bat with Death; yet if we conſider that he who is once Executed, is for ever taken from the preſence of the living, and in a ſhort time forgot: But our Traytor in the Fable, has a mark of Infamy ſet on him. He is ſtriped of his Equipage, and Condemned never more to appear in the Suns light; whereby he is made a living Example, for ever, to deter others from being Guilty of the ſame deteſtable Crime. Nor does the Bat get into favhr with the Beaſts, but they according to the Old Maxim, Love the Treaſon, but Hate the Traytor; No es Buen Ciudadano el que tratta, con los Enemigos de la Ciudad, como no pueda alguno ſerbir a dos Senores. *He is no Friend to his own Country, who aſſiſts the Enemies of it, on any pretence whatſoever.*

FAB. LXVI.

The Eſtridge.

THE Eſtridg, called *Strutho-Camelus*, is a Creature bred in *Africk*, partly a Bird, and partly a Beaſt; It hath but two Legs, and the Hoves of its Feet, divided like thoſe of a Hart; it is feathered alſo, and hath Wings, but cannot raiſe its ſelf from the Ground. This Creature at the

the great Battle aforementioned of the Birds and Beaſts, had the Misfortune to be taken Priſoner by the Beaſts, who were about to treat him as an *Enemy*; but he ſhowing his Feet, asked them, if they ſuppoſed him a Bird? By which, the Beaſts being deceived, ſuffered him to remain with them in ſafety. Not long after, when it was towards the end of the Battle, the *Eſtridge* was again taken by the *Birds*; amongſt whom, being in danger of loſing his *Life*; he affirmed, he was a *Bird*, and for Proof thereof, ſhewed his Wings, Head and *Bill*. On this manner, he impoſed on them both, and preſerved himſelf.

This Fable ſhows, that thoſe who pretend to ſerve Two Maſters, do on this manner, play faſt and loſe with both.

Deficit ambobus qui vult ſervire duobus.

FAB. LXVII.

The Ape *and her* Young.

THE Female Ape is reported to bring forth two young ones at a time; of which ſhe fondly loves one, and cares but little for the other. One of theſe Female Apes, with her Twins, was running away to avoid an approaching Danger, having that which ſhe beſt loved, in her Arms, and the other hanging on her Shoulders; But in her haſty flight, ſhe chanced to ſtrike the head of her Darling againſt a Stone, of which bruiſe it dyed. Whilſt the other for whom ſhe had ſo little Affection, hanging faſt about her Neck, eſcaped without harm.

It often happens that the Son leaſt beloved by his Parents, has better Fortune than the Darling, who is too frequently ſpoiled by their over-fondneſs of him. When he muſt not, for fear of prejudicing his health, and killing him, be expos'd to the heat of the Sun, to the cold Winds, nor to the Rain, or any unſeaſonable Weather; Is not this to make him effeminate? When there is ſuch Care to be uſed about the choiceneſs of his Diet, the feeding him by Weight and Meaſure, and often Phyſicking him: Is not this the ready way to throw him into ſome dangerous Diſtempers, and to haſten his Death? Why then ſhould Childrens Conſtitutions, be accuſtomed to that which may fail, and not rather to that which they may ſcarcely expect ever to miſs of? Is it poſſible, to make them hate Idleneſs, and yet breed them up only in Wantonneſs and Pleaſures? To teach them Sobriety, and yet ſuffer them to go on in an uncontrollable Courſe of Rudeneſs and Extravagance? And to take from them all Apprehenſion and Dread of their Enemies, whilſt they are made afraid of every cold blaſt, or ſhowr of Rain. And yet this exceſſive Fondneſs of Parents, has far worſe Conſequences, ſince it corrupts the very Soul. For if good Inſtructions be a ſecond Birth, and if that depend on, and be improved by the checking of Vices, to which our Nature is but too ſubject; Do not the Indulgent Mothers deſtroy their Children, whilſt they will not ſuffer them to receive a juſt Correction for their Faults? If they be permitted to run on in a full Carrier of their Rage and Revenge; is not this to encourage them hereafter to be Aſſaſſinates? If they be left to execute their

pri-

private Piques, and Malicious Tricks, on their Brethren or Companions, is not this to make them become Traitors? If they be not chaſtiz'd for their looſe, and obſcene Words, and Diſcourſes; Is not this to give them a fair Encouragement to Lewdneſs and Debauchery? And if they be commonly ſuffered to eat to exceſs; is not this to make them Gluttons? So that I may ſay of ſuch Mothers; It had been better they had been Barren, than thus promoted the Ruin of their Children. Hence I infer that Youths, the leſs they are Humored in their own idle Fancies, and Extravagancies, and the leſs indulged by the Fondneſs of their Parents; become afterwards the more Sober and Vertuous. For we find that by theſe means they attain to a ſtrong Conſtitution of Body, which makes them Generous and Adventurous Men; That Exerciſe makes the beſt Blood; That Sobriety in their Child-hood is confirmed in them, when at mature Age. And in a word, that Youth not ſpoil'd by Flattery, is capable of all Vertue.

FAB. LXVIII.

The Fiſhers.

WIthout any Succeſs had certain Fiſher-men been tiring themſelves all day; but in the Evening as they were Rowing empty homeward; a great Fiſh, was purſued in the Water by ſome other, more powerful than her ſelf; leaped for Refuge into the Boat; and was taken by the Fiſhers; who carrying it into the City, ſold it for a great price.

What Art and Induſtry cannot effect, is ſometime done by chance.

FAB. LXIX.

The Archer *and the* Bear.

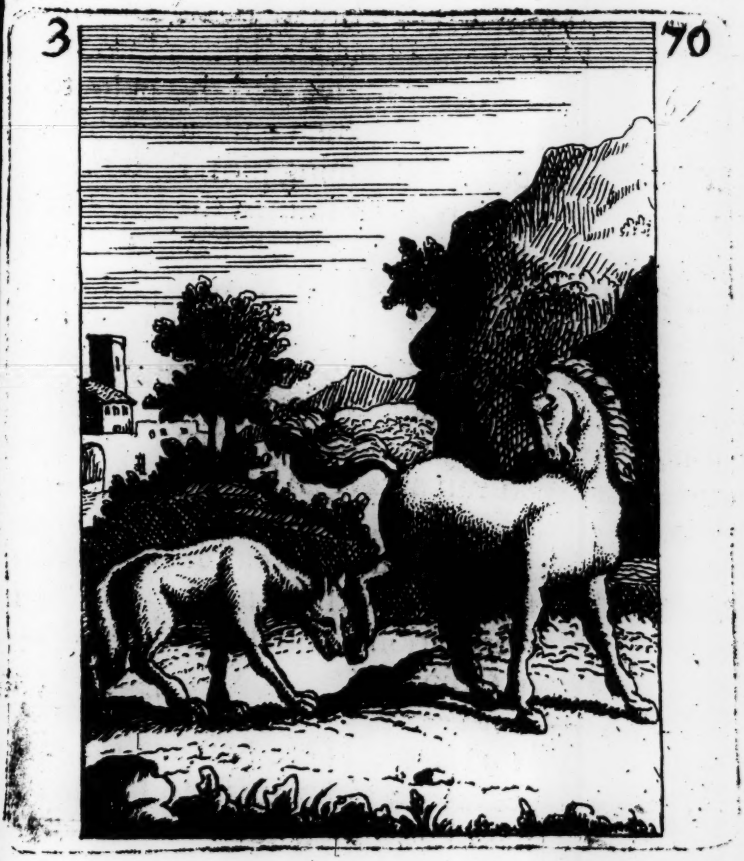
IN ſearch of Game, as an Archer with his Croſs-bow and Arrows went prying through a Wood, he eſpyed a Dear, which he ſhot, and hanging it at his back, was carrying it home. But in his way, he met a terrible Bear; This he coveted alſo to make his Prize; wherefore laying down the Dear, he let fly a poiſon'd Arrow, with which he pierced the Bear through the Body. The fierce Beaſt being ſenſible of the mortal Wound he had received, made up to revenge it on his Enemy, and ſeis'd the Archer, as he was juſt prepared to have ſeconded his ſhot; Which forced him to let fall his Bow, ready drawn, and fixed with another poyſoned Arrow, and endeavour to reſiſt the Bear's fury; But this was in vain, for being ſoon wounded and miſerably torn by him, they both fell down dead together. Preſently after a Wolf coming that way, and ſeeing ſuch a ſtock of Proviſion lye there on the ground, rejoyced; yet was ſo covetous, that though he had a good Appetie he reſolved to ſave it till another time, and content himſelf at preſent with the Bow-ſtring; which beginning to catch hold on with his Teeth, he preſſed down the Button of the Wrack with his Noſe, and ſhot himſelf through the Heart.

Unreaſonable Avarice is the Occaſion of many a Man's Death.

FAB.

FAB. LXX.

The Horſe *and the* Wolf.



A Good Inclination had a fierce Wolf, puſhed on by his keen Appetite, to attack a Horſe which he ſaw feeding in a Medow; but doubting his own Ability to maſter him by plain force; he reſolvd to try what he could do by Policy, and advancing towards him, began to boaſt of his admirable skill in Phyſick, and Chy-

rurgery; kindly offering him his Service if there were Occasion. The Horse perceiving his drift, Most opportunely, said he, has *Apollo* sent thee his Son, another *Esculapius*, to assist me in my Distress; and counterfeiting a Lameness, he told the Wolf, he had by chance struck a Thorn into his hinder Foot, and extreamly wanted his help, to ease him of the Torment, he then endured. Which the Wolf readily promised, telling him, That since there appeared to be no Tumour in the Place affected, he doubted not, but that having once drawn out the Thorn, he should with the first Application, make a Cure of it; and stooping to take up the Foot, the Horse gave him with all his strength, so violent a kick, as left the counterfeit Physician for some time half dead on the Ground, and then ran away. After a while, the Wolf recovered his Spirits, and getting up as well as he was able: I have small Reason to complain, said he, sighing; for this cursed Horse has made but a just Retaliation of Fraud, and paid me home in my own Coin.

Every Enemy is to be feared, but especially he who pretends to be a Friend. Fere fit ut qui de aliis circumveniendis ac supplantandis satagunt, simili aut majori astu illusi suæ Fraudis talionem reportent, & quod in Paroemia est, In scrobem incidant, quam alteri effodèrunt. *Another Author says very well.* Insidiæ Insidiatori insidiosæ. *Treachery for the most part proves Dangerous to the Contriver. And the* Italians *have a Proverb,* L' vfficio, in ch' egli vale, ogni uno far' deve. *Every Man should Exercise the Trade he has been bred to.*

FAB.

FAB. LXXI.

The Hen *that laid* Golden Eggs.

A Woman had a Hen which every day laid an Egg of Gold: She, therefore imagining that her Hen muſt needs have a great Maſs of that Noble *Mettal* within her, killed the Hen, but found nothing there, more than in other Hens. Whereupon being grieved at the Loſs. Ah wretched Woman! cryed ſhe, that through the immoderate greedineſs of my Heart to obtain a mighty Treaſure, have thus deprived my ſelf of a moderate Gain, which I ſo long enjoyed with eaſe.

We ſhould be content with an Honeſt Gain, leſt ſtriving after vain Projects, we loſe what might maintain us in Quiet and Happineſs. Immodicas Cupiditates & avidos Divitiarum animos Compeſcamus, ut ſua quiſque Fortunâ Contentus vivat.

FAB. LXXII.

The Thief *and the* Hangman.

UPON the Gallows, as a Thief ſate lamenting his Misfortunes. Alas, unhappy Wretch! cryed he, that am here to ſuffer Death, whilſt my Maſter who taught me this wicked Trade, muſt ſurvive, and who by right ought to have been firſt hanged. Nay, ſaid the Executioner, but it is fit you ſhould be puniſhed, that took no better Care for the thorough underſtanding of

your Buſineſs. My Confeſſion, replied the Thief, ſhowed that I was no bad Schollar in the Art of Thieving. But, ſaid the Hangman, you were ſhort in the main point, which was to have known when to leave off.

'Tis a moſt commendable Thing; to be able quickly to leave off doing VVickedneſs; for who in this Life ſins not, and is not guilty of Offences? But he is beſt, who not only abſtains from the leaſt Faults, but from the feweſt: He, I ſay, is the truly Good Man, qui quod fieri non oportet, id facere cito deſinit; *who ſooneſt forbears that which he ought not to do.*

FAB. LXXIII.

The Thruſh *and the* Swallow.

A Young Thruſh boaſting of the Friendſhip ſhe had contracted with a Swallow. Thou art a Fool, ſaid her Mother, to make a Friendſhip with one of a different Conſtitution from thine, and is, as I may ſay, of a different Clime; for ſhe Delights to reſide in hot Countries, and thou in Cold.

VVe ſhould not think we can make thoſe our Friends, who are of different Manners, and different Tempers from Ours.

FAB.

FAB. LXXIV.

The young Mouſe, *the* Cat, *and the* Cock.

With great Care had a tender *Mother* bred up a young *Mouſe* her only Son, and chief Hopes of the Family; and till that day had been ſo fearful of his Life, ſhe would never ſuffer him to go alone, beyond the *Mouth* of her Cavern. But his Courage being confirmed with the growth of his Body, and now become brisk, he would

no longer endure ſuch cloſe Confinement. So that having tired his *Mother* with his continual importunity, ſhe at laſt conſented to let him venture beyond his uſual bounds; yet not to ſtraggle farther than the next Room, or juſt to caſt an Eye into the Yard: And that in this Progreſs, he ſhould move with caution, not openly in the Light, but only peeping up at the Chinks of the Floor, or through ſome hole of the VVall. The little *Mouſe* rejoyced as if releaſed from Priſon; Yet remembring his *Mothers* commands kept himſelf ſtill within his Limits. From whence, as he ſtood gazing through a Crevice, he beheld a grave white Cat walk ſoberly to the Door, and thence into the Yard, where ſitting a while in the Sun, ſhe put her fore-feet under her head, and lay down. The young *Mouſe* from the VVall viewed her, was pleaſed with her graceful Look, and in his mind admired the Gravity and Sobriety of her Deportment. But whilſt he was conſidering her with this Pleaſure, and about to go nearer her; a Cock coming haſtily that way, clapping his VVings and Crowing, ſtruck ſo great a Terrour into our ſmall Travellour, that forgetting his Deſign of courting the Cats Favour, he ran back affrighted and trembling to his *Mother*; who hugging and making much of him, *My* Child, ſaid ſhe, what is the matter? O dear *Mamma*! cry'd he, what have I ſeen? VVhat was it, demanded the troubled *Mother*, thou ſaweſt? Oh *Mamma*, anſwered he, I ſaw a terrible Creature, with a piece of Fleſh on his Head like a Crown, and Horns growing on his Leggs; who with Things like Arms raiſed up himſelf, and beating his Breaſt, and Flank, made

ſuch

ſuch a horrible ſcreaming noiſe, as almoſt ſcared me out of my Wits: Where I prithee, ſaid the Mother, didſt thou behold this formidable Sight? At the Door, replyed he, juſt as I was intent with my Eyes and Thoughts, admiring a Beautiful Creature, whoſe modeſt Countenance, and humble Look, had ſo won upon me, that I was advancing towards her, to have contracted a Friendſhip with her, had not that ugly thing, come flying, and making that dreadful Noiſe, which put me into that affrighted and trembling Condition you ſaw me in but now. The Old Mouſe, perceiving who he meant by the lovely Creature, he was ſo pleaſed with, and who, by that which had ſcared him: My Dear, ſaid ſhe, be not afraid of that haughty thing hereafter, which made the terrible noiſe, for he will never do thee harm: But for all the Mildneſs, Silence, and Gravity, of the other Creature thou ſo much admireſt, Do thou avoid her as preſent Death; nor ever venture to look on her, or the Place where thou ſaweſt her. In a word, take care to ſhun her, and all others of her kind, as thou valueſt thy own Life and Safety.

We are taught by this, not to Judg of Perſons by their Looks, and outward Appearance: Alſo that thoſe bluſtring Sparks, who make the loudeſt Noiſe, are not ſo much to be feared, as commonly the Sober Men of few Words are.

The Italian *Proverb is,*

Non giudicar dal volto il buono, o'l rio.

Judg no Man's Vice or Vertue by his Face.

FAB.

FAB. LXXV.

The Tanner *and the* Hunter.

TO a Tanner on a time, came a Hunter, offering to ſell him a Bears Skin at a cheap rate, provided he might have the ready mony paid him down; and confeſſing that he had it not in his Cuſtody as yet, but ingaged on the morrow to kill the Bear, and bring him the Skin. Next Morning the Tanner deſirous to ſee the Sport, with him; climbed up into a Tree, whence he ſaw the Hunter go boldly to the Caves mouth, and thence with his Dogs rouſe a terrible *Bear*; at whoſe comming out, the man miſſing his firſt thruſt, the furious Beaſt came ruſhing violently upon the Hunter, and threw him along on the Ground. Now he knowing the Nature of this Creature, which is never to prey on dead Carcaſſes, held his Breath, and counterfeited himſelf dead: The Bear ſmelling about his Face and Ears, and not perceiving him breath, went away. VVhen the Tanner ſaw the Bear gone, and all the danger over; he came down from the Tree, and bad the Hunter riſe; who with the fright was almoſt dead indeed; But getting up and having recovered his Spirits, the Tanner laughing, asked him what the Bear had whiſpered in his Ear? He adviſed me, anſwered the Hunter, never for the future, to ſell a Bears Skin, till I had firſt caught, and killed him.

We are not to account of uncertain things, as of things certain. Nor are we to Rejoyce and Sing, as

as if we had Conquered, before the Victory be obtained, knowing the uncertainty of War; According to the Old Greek Proverb. Ἐπινίκιον πρὸ τῆς νίκης ᾄδειν.

FAB. LXXVI.

The Man *that would count the Waves of the* Sea:

UPon a time, a man ſitting on the Sea ſhore, was endeavouring to number the ſeveral Waves, which the Wind, or agitation of the Sea drove towards him; but being put out of his account, by a multitude that came tumbling one upon another; he was ſo much troubled that he burſt out into tears, for vexation, that he could not comprehend their Number. To whom a Fox coming, asked the occaſion of his Trouble? Alas anſwered the man, I had with great Induſtry taken pains for my curioſity, to count the number of the waves, as they rowled this way; but by misfortune have been put out of my reckoning, and am quite confounded in the account. For thoſe, paſt, anſwered the Fox, ne'er trouble your head, 'een let them go; and begin your Account again from this very moment, with all the care you can.

This Fable ſhews that we are not ſo much to concern our ſelves, for the things that are paſt, as for that part of our Life which is yet to come. Lucian in his Dialogues, recites this Fable of Æſop, and calls it *Fabula valdè erudita*, a very Learned Fable.

FAB.

FAB. LXXVII.

The Aſſe *the* Ape *and the* Mole.

THe *Aſſe* was complaining how unkind Nature had been to him, in not adorning his Forehead with a fair pair of Horns, as ſhe had beſtowed on the *Bull*, the *Stag*, &c. And the *Ape* alſo lamented to him, her defect of a Tail, wherewith ſhe might cover thoſe parts which Modeſty required ſhould be conceal'd. Which two Complaints a Mole by chance hearing, aroſe out of the Ground, and putting her ſelf betwixt them. How, alas! ſaid ſhe, can you trouble your ſelves on this manner for ſuch ſlight Cauſes; you that are otherwiſe in all reſpects made compleat? Whereas I am for ever excluded from the Beloved light of the World, and live unhappily Condemned to perpetual Night; but tho' I am thus deprived of the greateſt Bleſſing, that all Creatures enjoy on Earth, yet I make a Vertue of Neceſſity, and live quietly without murmuring.

Let him therefore who thinks himſelf miſerable, keep an even Temper in his Afflictions, and ſubmit himſelf to the will of God; which he may more eaſily do, if he ſee, and conſider that there are others more miſerable than he. Conforto e al proprio il maggior mal d' altrui. *The* Italians *ſay, 'Tis ſome Comfort to us, to ſee other mens Miſeries greater than our own.* Solamen miſeris, *&c.*

FAB

FAB. LXXVIII.

The Fowler *and the* Lark.

WHilſt a Fowler was buſie in ſpreading and fixing down his Nets, for catching the Innocent Birds; a Lark which ſate beholding him, from the top of a Green Tree, asked him what he was doing; I am, anſwered the man, laying the deſign of a noble City, which I intend to Build on this place, for the Entertainment of my Friends. But afterwards, when he had finiſhed his Treacherous Work; he, at ſome little diſtance hid himſelf amongſt the Buſhes; Whilſt the Innocent Bird believing what he ſaid had been true, flew from her Bough, down on the ground, and ſetled near the Net, to view this pretended City, and to conſider its Contrivance, Situation, and Limits; and for her clearer Satisfaction in all theſe Reſpects, ſhe went nearer, till her curioſity drew her within the Nets; where being entangled, ſhe remained a Priſoner. The Treacherous Fowler then ruſhing forth from his Ambuſcade, ran to ſeize her, whilſt ſhe, not able to ſuppreſs her Sorrow, ſeeing her ſelf about to loſe her Life by his Hands; Ah falſe and cruel Traitor! cryed ſhe, if thou proceedeſt to build thy City on this manner, for certain thy Streets will be empty of all manner of Inhabitants.

This unfortunate Bird would infer from hence, that the Inſatiableneſs of Avaricious Lords, and Governours of Cities or Provinces, who have no bounds to their Appetites; whilſt they ſuck continually

tinually the Blood of their Subjects, do depopulate Cities and Countries, and ruine all before them. L'Avaritiade Governatori Peſte è de Regni. *The Avarice of Officers is the Plague of a Nation.*

FAB. LXXIX.

The mad Lion *and the* Goat.

LOoking down a ſteep Precipiece, a Goat eſpied in the Fields below a mad Lion, which ran with Fury and Extravagance, raving and roaring all about from place to place. This dreadful ſight ſtruck ſuch an Aſtoniſhment, and Terror into the Goat, not only for the Danger ſhe her ſelf was in, but all the other Beaſts alſo, with whom he ſhould meet; That ſhe was ready to drop down into the Valley, with the very dread and Conſideration of it: But having a little recollected her Spirits, ſhe broke out into ſuch like Expreſſions. O Miſerable Condition of us poor Beaſts! For if the Lion, our King, when in his ſound mind and perfect ſenſes, be ſo fierce, that there is no power amongſt us all, able to put a check to his proud Will; what can we do for our ſafety, now that he is void of Reaſon? And that he, who was endued with ſuch a mighty Strength before, has this Madneſs and Rage added to his Natural Valour?

This wiſe Goat teaches us how dangerous and inſupportable a wicked Fury is in a blind and ignorant Perſon, when it is alſo joyned with an unlimited Power. A doppia la Pazzia creſce le Forza. *Madneſs doubles the Strength.* Fulmen eſt, ubi cum poteſtate habitat Iracundia. *Rage is a Thunder-bolt when it is aſſiſted with Power.*

FAB.

FAB. LXXX.

The Eagle *and the* Crow.

FRom the top of an high Rock, an Eagle ſharp ſet with Hunger, ſeeing a Flock of Sheep below in the Valley, flew down, whence catching up a fat Lamb in her crooked Tallons, ſhe mounted with it into the Air, and carryed it away; which ſight a Crow obſerving, became emulous of the generous Action, and reſolved to attempt the

the like. To which end, making firſt a triumphing noiſe, ſhe took her Flight down to the Flock, and ſtricking her Claws into the Fleece of a Sheep, fooliſhly attempted what was impoſſible to effect; She then too late ſaw her Error, and was ſtriving to diſengage her ſelf from the Wooll, wherein her ackard Claws, unskilled in that trade, were entangled; but being eſpyed by the Shepherd, this bold Crow was taken, carried home, and given to his Children to make ſport with. After which, ſhe having her Wings pulled, and her Feathers torn off, became humble; and when at any time, being thus diſguiſed, ſhe was asked what Bird ſhe was? ſhe alwaies anſwered to this purpoſe; Heretofore, as to my great Courage, I eſteemed my ſelf an Eagle, but now I am clearly convinced, that as to my Ability and Performance, I am no more than what I was born, to wit, a Crow.

Thoſe Perſons who attempt great Things, above their proper Sphere, and not correſpondent with their Courage and Power, do not only happen to fail in their Enterpriſes. but commonly throw themſelves into the greateſt Miſeries, and then become a Laughing-ſtock and Scorn to all that ſee them. Ogni Opra tua, col tuo Poter miſura. *Meaſure every work you undertake, with the Power you have to perform it.*

FAB. LXXXI.

The Old Horſe.

GRown Old and unſerviceable for the Saddle, a poor Horſe was at laſt ſold to Work in a Mill,

Mill, where at his firſt Eſſay, being infinitely troubled, he ſighing, ſaid within himſelf: From which of the many brisk Courſes, that I, in my Life time, have formerly run, have I here at laſt thrown my ſelf into all this miſery?

None ought to be two proud of their Vigour and Strength of Body; or their great Wealth and Honour; for their Old Age may happen to be ſpent in endleſs Troubles and Misfortunes.

FAB. LXXXII.

The Unskilful Phyſitian *Affronted.*

AN unskilful Phyſitian viſiting a ſick man, would have perſwaded his Friends about him, that he was paſt all hopes of recovery; notwithſtanding they affirmed, there was but little Danger of his Life; this being like one of thoſe Fits, he had formerly, been two or three times ſeized with; and therefore they entreated the Doctor to endeavour the removal of it. But he ſtill perſiſting in his Opinion, adviſed his Patient to ſettle his Affairs in this World, and prepare himſelf for another, becauſe he could not in all probability live above one day more; and ſaying this, the Doctor went his way. A little while after, the Sick Man recovered, but continued very Weak and Pale; In which condition his Phyſitian meeting him, and being aſtoniſhed to ſee him, asked what News from the Shades below? They, anſwered the Man, are very quiet, quaffing Healths in the Waters of *Lethe*. But of late Death and *Pluto* have been incenſed againſt the Phyſitians,

threatning them with great ſeverity, becauſe they do not ſuffer Sick Perſons to Die. And *Pluto*'s Counſel have made a Decree for the Baniſhment of all thoſe Phyſitians, naming each Man in it, by his particular Name. And they were, added he, about to have baniſhed you amongſt the reſt, had I not ſtood your Friend, and preſenting my ſelf before them, excuſed you, ſwearing you were no Phyſitian, and that the Title had only been given you by your Enemies, meerly to calumniate and abuſe you.

This Fable is intended as an affront to Ignorant and Impertinent Phyſitians.

FAB. LXXXIII.

The Fox *and the* Country-man.

AFter a Fox had divers times made a horrible Slaughter amongſt a Country-mans Hens; the miſchievous Creature, for all his Subtilty, was at laſt taken in a Trap, and then begged earneſtly to have his own Life ſaved; promiſing the Man never more to do him any wrong, in that, or in any other kind whatſoever. Wert thou ever, ſaid the Country-man, known to be faithful to thy Promiſe, I would willingly enough pardon thee; but thou art ſo very falſe and treacherous, I can allow thee no Credit, and therefore thou ſhalt now ſuffer the juſt puniſhment of all thy Wickedneſs. And ſaying that, he killed him without further Expoſtulation.

We are adviſed by this Fable, not to give Credit to an unfaithful man, nor to pardon, when 'tis in our power to puniſh him..

FAB.

FAB. LXXXIV.

The Wolf *and the* Crane.

AS a Wolf fed too greedily on a Sheep he had worried, he was in danger of being choaked by a Bone, that by chance ſtuck in his Throat; for he could neither ſwallow it down, nor force it up. This obliged the Wolf to ſearch about for an Artiſt to help him in that Diſtreſs, and meeting a Crane, he with fair Words, and large Promiſes

miſes of a conſiderable Reward, perſwaded her to undertake it; who putting down her Long Bill into his Throat pulled out the Bone. But when ſhe afterwards demanded of him the promiſed Recompence. Doſt thou think it, anſwered the perfidious Wolf, but a ſmall Recompence, that thou haſt been ſuffered to draw back in ſafty thy Head out of a Wolfs Jawes, when it was in his power, (had he not been kind to thee) to have bit it off? Be gon therefore, thou Fool, and eſteem it a Sufficient Reward, that thou ſtill enjoyeſt thy Life, which I could ſo eaſily have taken from thee.

This Fable is againſt ſuch Perſons as have been preſerved from ſome great Miſchief or utter Ruine, and have proved afterwards ungrateful to their Preſervers. Beneficium diſce tum peſſime collocatum, cum in Ingratum confertur. *A Benefit is meerly thrown away, which is beſtowed on an ungrateful Man.* Ingrati enim Fides tanquam Hybernalis glacies tabeſcet, & diſperiet tanquam aqua Supervacua.

FAB. LXXXV.

The Hedg-Hog *and the* Viper.

AT the approach of Winter, a Hedg-Hog entreated a Viper to let him lodg one Night in his Cave; which favour he kindly granted, and having admitted him in, they lay down and ſlept together; till the Viper being weary with lying on that ſide, would have turned himſelf; but could not by reaſon of the Caves ſtraightneſs, and the ſharp Briſtles of the Hedg-Hog, which prick-

pricked him: The Viper therefore civilly entreating his Gueſt to remove a little cloſer to the other ſide of the Hole. He, anſwered the Ungrateful Hedg-Hog, that finds himſelf uneaſie, let him quit the Cave; for my ſhare, I will not give my ſelf the trouble to ſtir an Inch one way or other.

Take heed of making ſuch a one thy Companion, who being more powerful than thee, may thruſt thee out of thy own Houſe.

FAB. LXXXVI.

The Man *and* Fortune.

HOW to become Rich in a ſhort time, was the daily ſtudy of a Covetous Man, who being told by one with whom he conſulted, that by Merchandizing was a very probable way to effect it; He ſold all his Goods and Patrimony, and with the Money, bought a Ship, furniſhed it with variety of Merchandiſe, and putting to Sea, he, by his Traffick in divers Countries, made ſuch conſiderable Profit, that he returned home very Rich. Thoſe who had known him before, admiring at ſo ſtrange a Change, asked him, by what means he had acquired all that Wealth? He told them, 'twas by his Induſtry. After this, not being able to ſet Limits to his Covetous Deſires, he muſt needs venture out to Sea again, where meeting with bad Weather, he, in a terrible Storm, loſt his Ship, with all his Goods, and narrowly eſcaped in the Wrack, with his own Life. Being then asked by his Acquaintance, How he came to be reduced to that Low Ebb of

Poverty? I may thank, anſwered he, that Traytreſs Fortune for this Jadiſh Trick. Which Reproach when Fortune heard, ſhe was angry, and appearing to him: When thou, ſaid ſhe, hadſt got together a great Maſs of Riches, thou gaveſt thy ſelf the Glory of acquiring it; but layeſt on me the blame of this thy ill Succeſs.

This ſhows how much Man is enclined to extol himſelf, ſtill boaſting of the Riches, which God beſtowson him, as if all were gained by his own Induſtry, and remembers not, that all our Benefits come from him, who is the Fountain of all Goodneſs. And whenſoever any ill befals us, we are apt to lay the blame on others, without looking at home, for the Cauſe of it: Nor are we willing to acknowledge that any Miſcarriage ever comes by our own Faults.

FAB. LXXXVII.

The Lyon *and the* Frogs.

TOwards the Evening, in the Summer time, as a Lyon had been roving, at ſome diſtance from his Den; he heard the noiſe of a vaſt number of Croaking Frogs, which reſounding through the neighbouring Woods and Fields, made him ſuſpect that ſome horrid Monſter was come, and had taken poſſeſſion of thoſe Woods, with intention to hold him at Defiance, and incite the Beaſts to rebel againſt him, and then by Force of Arms make himſelfe Lord of all that Territory. Theſe jealous Thoughts rouſed up his Courage within him; and ſtrait this Magnanimous Warri-

our

our directed his ſteps that way, whence he heard the terrible ſound proceed. But when he appoached the Place, and beheld the clamarous Army of little Animals, that were able to form ſo great a Noiſe, he admired, and ſtopped his further progreſs. Then laughing at his own miſtake and vain Suſpition; Well, Said he in his Heart, I could not have believed, that ſo great a Cry, could have come out of ſo ſmall a Body. What could this infinite Number of Little Creatures do, now, contemptible and unfit for all manner of Action, who yet make ſo horrid a Noiſe, if they had Bulk, ſtrength and Heart given to each of them equal to mine? Whilſt he was ſaying this, all that loquacious Company, ſeeing ſo formidable a Creature amongſt them, were ſtruck with a ſuddain Fear, fled, and hid thmſelves in the impure Waters of their Melancholy Lake.

Thus ſome inconſiderable Men giving their Tongues a Liberty of Bluſtring, and Hectoring, do almoſt affright others with their great Noiſe, tho without any Juſt occaſion, for they can only injure with the ſound of their voices, and no more. A wiſe and Valiant Man ſh uld not therefore be concerned at the empty words of any Bluſterer, But the ſilent Man, whoſe Deeds are ſeen before he expreſſes his Mind, He it is, of whom we ought to be moſt aware, according to the Italian Poet.

——Colui, che di Valore e ricco,
Non ſuol' dal van parlar acquiſtar Merto.

Of truly Valiant he deſerves the name
Who not by words, but Deeds, accquires his Fame.

FAB. LXXXVIII.

The Peacock *and the* Soldier.

FOR an Ornament, had a Soldier ſtuck his Helmet with *Eſtridges* Feathers; which a *Peacock* taking notice of, I have here, ſaid he, Plumes much Finer, and far more beautiful than thoſe you wear. The Soldier hearing this, compared them, and finding his words true, caught the *Peacock*, and Striping him of his Feathers, put them into his Helmet, inſtead of the others which he threw away. When this *Peacock* ſaw himſelf, thus plundred of his rich Train, he lamented, but could only blame his own Folly, as the Cauſe of all this great Loſs.

Its dangerous boaſting of our Riches, and ſhowing our Treaſure, for 'tis the ready way to incite others to rob or deprive us thereof.

FAB. LXXXIX.

The Man *that hid his* Treaſure.

TO Secure his Money from Theives, a Man took and hid it in a Wood, Communicating the ſecret to none, but one of his Neighbours only, whom he had made his Confident, in ſome of his Cheifeſt Affairs; which treacherous Friend ſoon after, going thither by Night, Stole it away. The Owner next day went to viſit his Treaſure, and miſſing it, immediately concluded his Neighbour to be the Theif. He therefore poſted home,

and

and thence to his Neighbours Houſe, where with a feigned Tranſport of Joy, embracing him; To morrow, my Friend, ſaid he, we'll to the Wood, and carry a Thouſand other Staters of Silver, which I have gained by Merchandizing; and there I'll bury them with the reſt of my Treaſure. At this News, his falſe Friend carried back the Money to the place whence he had ſtollen it, hoping to get the whole: But the true Owner went, and finding his Money, brought it all home with him. Then meeting his Friend, Baſe Traytor, ſaid he, and breaker of thy Faith, I have now in deſpight of thy Villany, got my Money again into my own hands, and there ſhall keep it ſafe from thy fingering. His Neighbour being thus out-witted, and not able to deny the Fact, confeſſed the whole Truth, begging his pardon and concealment of the matter.

He that graſps at all, holds faſt nothing. Chi tutto abraccia niente ſtringe. *It.*

FAB. XC.

The Old Man, *his* Son, *and his* Grand-Son.

AN undutiful Son, having got all his Fathers Eſtate into his hands, drove him out of Doors, and forced the good old man to retire into an Hoſpital. By which, as the Son paſſed ſome time after, the Father eſpyed him, and calling to him, Son, ſaid he, pray be ſo kind to ſend me one pair of Sheets, of all the Goods you have of mine, and that coſt me ſo much Pains and Induſtry to purchaſe for your benefit. He then touched with Compaſſion, ſent his little Son

Son with the Sheets, charging him to deliver them ſafe to his Grandfather. The Child took them, yet carried but one; of which when his Father was informed, and chid him for it, asking him angrily what he had done with the other Sheet? I laid it up, anſwered the little Knave, to keep it for you, againſt ſuch time as you ſhall be in the *Hoſpital*, as he is now.

This Fable admoniſhes all Children to pay a juſt reſpect and duty to their Fathers and Mothers: For it is impoſſible, but that on the ſame manner which they treat their Parents, they themſelves ſhall be treated by their Children, be it well or ill. Good therefore is the advice of Phocillides.

Πρῶτα θεὸν τίμα, μετέπειτα δ' σέο γονῆας.
Firſt worſhip God, and then pay thy juſt duty to thy Parents.

FAB. XCI.

The Parrat *and the other* Birds

IN a Princes Pallace hung a Parrot, which was had in great eſteem, as well by the Prince himſelf, as the whole Court. At which the other Birds admiring, asked her, For what Reaſon they did her all this Honour? Becauſe, anſwered the Parrat, I imitate Man, and ſpake as Man does.

We ſhould labour to Imitate Man, and ſpeak like Man; that is to perform the Actions of the beſt of Men, and ſpeak like the beſt of Men, by which we ſhall acquire Honour and Reſpect amongſt the greateſt of Princes.

Τῆς δ' θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος.

FAB.

FAB. XCII.

The Ant *and the* Graſs-hopper.

ON a Sun-ſhine Day, after a rainy Seaſon, at the beginning of Winter; a great number of Ants or Piſmires, marched in a long train out of their Hole; each of them loaded with a grain of moiſt Corn, which they carryed out to dry in the Sun. This ſight induced a miſerable Graſs-hopper, almoſt famiſhed for want

want of Suſtenance, to draw near them, and in an humble manner beg for ſome relief amongſt them. Which one of the ancienteſt Piſmires hearing, whoſe years and experience had gained him a more than ordinary reſpect with the reſt, asked the Graſs-hopper, In what he had imployed himſelf all the Summer, that he ſhould already be reduced to ſuch neceſſity? Truly I ſpent my time, anſwered the Graſs-hopper, in making a delightful Melody, for the Entertainment of ſuch as frequented the Fields. Then truly, replied the Ant, Laughing, If you could live ſo Idly, in ſo plentiful a Seaſon, only ſinging and making Muſick, without taking care to provide for a time of Scarcity; you may even ſpend the Winter in Dancing, to which your Body will be the more fitly prepared, not being over-charged with eating: For as for my part, I cannot think my ſelf obliged to maintain one ſo lazy and unprofitable as you are, with the Fruits of my Labour and Induſtry.

Young Men, you that are in the Flower of your Age, and waſt your precious time in Folly and Vanity, without thinking what will become of you, when you ſhall be grown Old: Conſider well this Fable; Open the Eyes of your Underſtanding, and learn by this wholſom Inſtruction; That in the Spring time of your Youth and Strength, you are offered a fair Opportunity of making a Proviſion for the Winter of your Old Age; which if neglected, you may reaſonably expect to end your days in want and miſery. The Italians ſay;

Che

Che l' antico Proverbio é coſa vera,
La Vita il Fine, il Di loda la Sera.

The Truth's approved which theſe two Proverbs ſay,
Th' End ſhows the Life, the Evening Crowns the Day.

Propter frigus piger arare noluit; Mendicabit ergo Æſtate, & non dabitur illi.

FAB. XCIII.

The Goat *and the* Bull.

TO eſcape a Lyon, as a Bull was running in haſt, he met a Hee Goat, who perceiving the occaſion of this Flight, prepared to encounter him; which though the Bull ſaw, he paſſed by, but looking back on him with Indignation; I am not afraid, ſaid he, of thy Impudent Nodding, but 'tis the purſuing Lyon I fear; who, were he not at my Heels, thou ſhouldeſt ſoon know, what it was to affront a Bull.

'Tis the certain mark of a baſe Spirit, to Inſult over any one in diſtreſs. L' oppreſſion del forte é' ardir del vile. *The Downfal of great Men, is the Triumph and Rejoycing of the Rabble.*

FAB. XCIV.

The Lyon *and the* Elephant.

ALong the ſide of a Forreſt, were all the Beaſts drawn up in order, by command of the Lyon; who with his principal Courtiers attending him, walked by to view them; whilſt they humbly kneeling on their Knees to him their Soveraign; thus paid him their Duties, all but the

the Elephant, who having no Joynts in his Legs, from his Shoulders to his Feet, could not Kneel. This gave certain Beaſts, who were his Enemies, an occaſion, enviouſly to accuſe him to the King; that of meer Pride, he had refuſed to pay him his Obedience: Which falſe Suggeſtion incenſing the Lyon, he came to the Elephant, and looking on him with Fury; Why, ſaid he, is the Pride of thy Heart ſo great, that thou diſdaineſt to pay me that Honour, which all the reſt of my Subjects do? My Soveraign Lord, anſwered the Elephant, I pay you Honour and Allegiance as it is my Duty; but to Kneel, is to me impoſſible, for I have no Knees. If thou honour me in thy Heart, replyed the Lyon, 'tis ſufficient, and thy Homage is acceptible; for no Man can act beyond his Power. The juſt Lyon then promoted the Elephant to great Honour, and ſeverely puniſhed his malicious Adverſaries.

A Judg ought to be careful that he give juſt Judgment, and not ſuffer himſelf to be ſwayed by every publick Report, or private Inſinuation, but to give Sentence according to the Truth of the thing: For he is not always Faulty, who is accuſed, but he that is proved to be ſo.

FAB. XCV.

The Peacock *and the* Crane.

ONE Evening a Peacock and a Crane Supping together, the Peacock boaſted, That he had more glorious Plumes than the Crane: I muſt allow you, ſaid the Crane, to be a more beau-

beautiful Bird than any other; but yet you can ſcarce Fly over the top of a Houſe, whereas I am able to ſoar up as high as the very Clouds.

Some are to be honoured for one Excellency, and ſome for another.

FAB. XCVI.

The Lyon *and the* Country-man.

INto a Fold of Sheep and Cows, which by neglect was left open, a Lyon ſlipping on a ſuddain, intending to ſeize one of them for his Supper, was there by the Shepherd ſhut in. The Lyon immediately perceiving it, made ſeveral attempts to have eſcaped out, but failing in all, he firſt fell upon the Sheep, tearing many of them in pieces, and then made great Slaughter among the other Cattle. Of all which the Country-man being a ſad Spectator; at laſt bethought himſelf, ſet open the Gate, and let out the Lyon, who returned back into the Forreſt. The Shepherd's Wife, after ſhe was a little recovered from her fright; fixing her blubber'd Eyes on her *Husband*. Did you not well deſerve this Miſchief, cryed ſhe, that when you might have let the Lyon go off with a ſmall loſs to us, muſt needs ſhut him in, and urge him to deſtroy us?

They who indiſcreetly provoke great Men, with whom they are not able to Cope, deſerve no pity when they ſuffer for their Temerity.

FAB.

FAB. XCVII.

The Aſs *that had* Three Maſters.

DAyly was a Gardiners Aſs Importuning *Jupiter* by Prayers to give him a new Maſter, for the *Tyrant* he then ſerved was ſo cruel to him, he was no longer able to ſuffer it. *Jupiter*, to anſwer his Requeſt, gave him another, whoſe Trade being to make Earthen Veſſels, the poor Aſs was continually employ'd in carrying Pots

Pots about the Country, This tormented him worſe than before: And made him once more Invoke the the God's Favour for another change. Which after long Sollicitation, *Jupiter* laughing, granted, and gave him a *Tanner* for his Third Maſter; A man in all reſpects far more ſevere *than* his two *former*, *particularly* his hard *working* him, and ſhort allowance of Meat; which the miſerable Aſs having a while experienced, Alas! ſaid he, groaning forth the very anguiſh of his Spirit, How much more tollerable was my Slavery under my two firſt Maſters, than this; who will not care, I perceive, to break my Heart, for the advantage of my Skin, when I ſhall be dead.

Servants are apt to wiſh for their old Maſters, when they diſlike their new ones. And thus do Men wiſh for a return of their paſt Conditions, when they are not ſatisfied with what they enjoy at preſent.

FAB. XCVIII.

The Country man *and his* Son.

GO, ſaid a Country-man to his Son, take your Spade and dig the Field, that we may ſowe it. The Son went out, but when he had viewed and conſidered the largeneſs of the Ground he was to work on, he was diſcouraged, thinking it impoſſible ever to be finiſhed by one Man; and therefore concluded it better, to ſpare his pains than attempt an Impoſſibility. So laying himſelf down, he ſpent the day in Sleeping and Idleneſs.

The ſame thing he did the next, and the third day; But when his Father came to ſee what progreſs he had made, and found the Field as yet undigg'd, he asked his Son, in what he had been employed, all that time. In nothing, anſwered he, for Alas! what could I alone do, towards the Digging ſuch a Field as this? The Father perceiving his Sons Error, prithee, ſaid he, try but to Dig eight or ten Foot a Day. In this, the Son was content to obey his Father; and after a few days, ſeeing his Work go forwards pretty well, he began to be pleaſed, and was encouraged to ſettle to it with all his Endeavours, whereby he finiſhed his Undertaking to the great ſatisfaction of his Father.

'Tis a difficult thing to make a juſt Computation of our undertakings before hand: For ſome Works may be done with as much eaſe, as meaſured. The Greek Proverb ſayes Ἀρχὴ ἥμισυ παντὸς, *Principium dimidium totius. Incipe, dimidium qui cæpit habet. There is a great Difficulty in well diſpoſing matters at firſt, for oftentimes that ſeems hard to accompliſh, which is done with Eaſe. This ſhows alſo, that* Mens *Studies and Undertakings are much encouraged by a ſucceſsful Beginning.*

FAB. XCIX.

The Wolf, *and the* Horſe.

RAmbling over certain Fields, a Wolf found a parcel of Corn, which being no Meat for him, he left; travelling on further, but he met a Horſe, whom he conducted to that place; and there

there ſhowing him the Barley: This I found, ſaid he, and reſerved on purpoſe for you, to have the pleaſure of hearing you crump it between your Teeth. 'Twas kindly done, anſwered the Horſe. But if Wolfs could have eaten Corn, thou wouldſt not have preferred the Pleaſure of thy Ears, to the ſatisfaction of thy ever craving Stomach.

Thoſe who are naturally ill, tho they do a good Act, cannot on a ſudden be ſuppoſed to have changed their Inclinations, unleſs by ſome Accident.

FAB. C.

The Husbandman *and* Jupiter.

A Husband-man, about to rent a conſiderble Farm of *Jupiter*, refuſed to undertake it, unleſs he had theſe Conditions granted him in his Leaſe, *viz.* That he, at his Pleaſure might govern all the Seaſons of the Year, when it ſhould Rain, when Blow, be Hot Weather, Cold, Snow, or Froſt, *&c.* This, after much preſſing, *Jupiter* was content to grant; and the Country Man had what Weather ſoever he thought needfull, at his Deſire. But when the Harveſt ſhould have come, there was neither Corne, Grapes, nor any other Product; for by the imprudent Managment of the Husbandman, the Earth became Barren, and yeilded no manner of Fruit that year. The Poor Man at the Diſapointment of his expected Crop, and loſs of all his Labors, lamented and was extreamly ſorrowful; which *Jupiter* ſaw, and willing to ſhow him his Folly and Vanity,

who would pretend to know that better than himſelf, who knew all things ſo pefectly well. Friend, ſaid he, you may, by this ill ſucceſs, be ſenſible of your fooliſh Requeſt, in making me govern the Seaſons after your Diſcretion. But go your waies; now, Plow and Sowe; order your Vines and Fruit-trees, and make all other Preparations for the Year enſuing, which you were accuſtomed to do., leaving the Government of the Seaſons to me for the future, to diſpoſe them as I ſhall think fit; by which you ſhall ſee the difference betwixt your Conduct and mine. This Advice the Man ſubmitting to, had, the next Summer, a great Crop of Corn, a fruitful Vintage, and plenty of all things elſe, even beyond expectation; and ſeeing his own Folly, he left the care of Governing all future Seaſons to *Jupiter*; wiſely contenting himſelf with what Weather ſoever happened; and all his Husbandry ſucceeded well and proſperouſly with him.

So ſhould every one of us have our Truſt and Confidence in him, who is the wiſe Diſpoſer of all things, and not be continually troubling him with all our impertinent Requeſts; for he who knows our wants better than we our ſelves do, if we uſe an honeſt Induſtry, will in his due time, give us a convenient ſupply of whatever is neceſſary for us.

The End of the Third Century of Fables.

The TABLE.

1 THE *Quarrels of the* Members *and the* Stomach.
2 *The* Swallow, *and the* Crow.
3 *The* Carter, *and the* Horſe.
4 *The* Maſter, *and his* Dogs.
5 *The* Country-man *at the* Olympic Games.
6 *The* Stag, *and the* Oxen.
7 *The* Ape, *and the* Fox.
8 *The* Ape, *and the* Dolphin.
8 *The* Halcion *or* King-fiſher.
10 *The* Sow, *and the* Bitch.
11 *The* Wolf, *the* Fox, *and the* Ape.
12 *The two* Frogs *that were Neighbours.*
13 *The* Oak, *and the* Elm.
14 *The* Horſe, *and the* Aſs.
15 Mercury, *and the* Statuary.
16 *The* Apes *Head.*
17 *The* Swan, *and the* Cook.
18 Æſop *at Play.*
19 *The* Dragon, *the* Country-man, *and the* Fox.
20 *The* Flies, *and the Honey.*
21 *The Quarrelſom Young* Man, *and his* Father.
22 *The Liberal Man, and the* Thieves.
23 *The* Dog *that wrongfully accuſed a* Sheep.
24 *The* Geeſe, *and the* Cranes.
25 *The Hart Drinking at the* Fountain.
26 *The* Country-man, *and* Fortune.
27 *The* Aſſes Shadow.
28 *The* VVolf, *the* Fox, *and the* Shepherd.
29 *The poor Man that loſt his* Daughters Portion.
30 *The* Baſilisk, *and the* VVeaſel.
31 Cybeles Prieſts, *and the* Aſſe.
32 Phœbus, Boreas, *and the* Traveller.
33 *The* Houſe Dog, *and the* Hunting Dog.

34 *The* Moor *or* Æthiopian.
35 *A true Hiſtory, happened in* Auguſtus's *time.*
36 *The* Waſps, *the* Patridges, *and* Husband-man.
37 *The* Serpent, *and the* Crab.
38 *The* Country-man, *and the* Stork.
39 *The* Hog, *and the* Fox.
40 *The* Drunkard, *and his* Wife.
41 *The* Cat, *and the* Cock.
42 *The* Gardiner, *and his* Dog.
43 *The* Bear, *and the* Fox.
44 *The* Oxen, *and the* Axletree.
45 *The* King, *and his* Fabuliſt.
46 *The* Dog, *the* Aſs, *and the* Wolf.
47 *The* Wolf, *and the* Woman.
48 *The* Kid, *and the* Wolf.
49 *The* Gods, *and Momus.*
50 *The Devout* Seaman *in a* Storm.
51 *The* Peach-tree, *and the* Apple-tree.
52 *The Young Mole, and its* Dam.
53 *The* She Goat, *and the* Wolfs Whelp.
54 *The* Old *Man, and the three* Cheats.
55 *The* Lion, *the* VVolf, *and the* Fox.
56 *The* Vipers, *and the* Fox.
57 *The Monkey, the* Cat, *and the* Cheſtnuts.
58 *The unjuſt* Governour *forced to refund.*
59 *The* Fox, *the* Cock, *and the* Dogs.
60 *The* VVeaſle, *and the Man.*
61 *Mercury, and* Tireſias *the* Diviner.
62 *The* Lion *and the* Bear.
63 *The* Swallow, *and the* Nightingal.
64 *The* River Fiſh, *and the* Sea-Calf.
65 *The Fight betwixt the* Birds, *and* Beaſts.
66 *The* Eſtridge.
67 *The* Ape, *and her* Young.

68 *The* Fiſhers.
69 *The* Archer, *and the* Bear.
70 *The* Horſe *and the* Wolf.
71 *The* Hen *that laid* Golden Eggs.
72 *The* Thief *and the* Hang-man.
73 *The* Thruſh, *and the* Swallow.
74 *The* young Mouſe, *the* Cat, *and the* Cock.
75 *The* Tanner, *and the* Hunter.
76 *The* Man *that would count the Waves of the* Sea.
77 *The* Aſſe, *the* Ape, *and the* Mole.
78 *The* Fowler, *and the* Lark.
79 *The mad* Lion, *and the* Goat.
80 *The* Eagle, *and the* Crow.
81 *The* Old Horſe.
82 *The* unskilful Phyſitian *affronted.*
83 *The* Fox, *and the* Country-man.
84 *The* Wolf, *and the* Crane.
85 *The* Hedg-hog, *and the* Viper.
86 *The* Man, *and* Fortune.
87 *The* Lyon, *and the* Frogs.
88 *The* Peacock, *and the* Soldier.
89 *The* Man *that hid his* Treaſure.
90 *The* Old Man, *his* Son, *and his* Grand-ſon.
91 *The* Parrat, *and the other* Birds.
92 *The* Ant, *and the* Graſs-hopper.
93 *The* Goat, *and the* Bull.
94 *The* Lyon. *and the* Elephant.
95 *The* Peacock, *and the* Crane.
96 *The* Lyon, *and the* Country-man.
97 *The* Aſſe *that had* three Maſters.
98 *The* Country-man, *and his* Son.
99 *The* Wolf, *and the* Horſe.
100 *The* Husband-man, *and* Jupiter.

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